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For the Christian Spectator.

Character of the Nobleman of Capernaum.

MANY attempts have been made, to interest mankind in the biography of the Scriptures. From the variety of character which it embraces, the biographical portion of the sacred volume is instructive and impressive. Had we merely a declaration of the depravity of mankind, and a general testimony to the gracious provision made for their salvation; many more plausible excuses might be found for a continuance in sin, and for non-compliance with the claims of the gospel, than can be decently made, when every reader of the Bible finds the accusations of rebellion and unbelief brought against people of his own condition; and offers of salvation, and effectual applications of grace, made to those of his own character.

The record, which God has given, of the faith of the Nobleman of Capernaum, and his family, should not be without its effect. How important is it, that the elevated men and families of our state and country, should duly regard the character and conduct of this person. He is called a Nobleman: probably, he belonged to the retinue of Herod,—was distinguished by title, by office, and by wealth.

Those who read the memoir which John has given of him, may profit by the circumstance of his nobility, which is mentioned. Every purpose

if the narrative would not have been answered, had he been spoken of, merely as a man. Civil titles and earthly distinction, may be consider-

ed as of no account in the kingdom of God. Let it, however, be understood, that what is written in the gospel, is addressed, originally, to men out of the kingdom of God; to sinners, estimating themselves, their advantages, and, also, their embarrassments, as men; and not by attainments of holiness, and by titles to heavenly things: and all should be awake to the important fact, that, men of every class, are accustomed to find discouragement, and to seek excuse from compliance with the claims of the gospel, in the peculiarity of their character and condition.

The poor and obscure, for instance, apologize for their absence from the house of God, and excuse themselves from intercourse with those who might give them counsel, by pleading their inability to appear decently; or, they assign their insignificance,—they are forgotten, disregarded, passed by; so that, if they remain ignorant and impenitent, they would pretend that they have reasons to palliate, if not to justify, their conduct. If, instead of an account of Lazarus, the beggar, laid at the door of charity, the gospel had given us an account of the death and glorious immortality of a *man*; this perverse apology would not have been reprov'd, as it now is; nor, but for this, and other similar passages, would all men stand admonished, that God directly hears the poor man's cry.

If, in recording any instance of conversion to the faith of the gospel, the sacred writer, instead of simply introducing the man, notes the peculiarities of his character or condition, speaks of him as a nobleman, or a beggar; in

addition to the force with which the record is to bear upon all men; it is to make a peculiar impression upon readers, who are of a description, similar to that of the man who is set forth for an example. Where this is not the case, the peculiarities of the character, narrated, are considered as an idle tale; and the design of the Holy Ghost is so far resisted.

Noblemen; that is, people in the elevated ranks of human life, need, like the obscure, a peculiarity of instruction, reproof, and encouragement. Secured, often by the single principle of pride, from much groveling sin; constrained, by public expectation, and their own ambition, to preserve a decent, or even honourable reputation, they may insensibly rise to a giddy and dangerous height of self-estimation. Circumspect, regular, and popular, they may conceive that their moral attainments are so high and so pure, as to render them independent of forgiving and sanctifying grace: they may conclude that such a Saviour as Jesus Christ does not become them, and that it is not of any account that they should so much as hear that there is an Holy Ghost.

If they escape the deadly effects of this self-conceit, other snares are spread in their way. Much that is splendid and flattering, is within their power. Engrossed, if not satisfied, by pleasure, they are eminently exposed to danger, and to death. It is a fact generally conceded, that adversity, more frequently than prosperity, begets consideration. Were not the fact conceded, it might be asserted, on higher authority than human observation. *By the sadness of the countenance, the heart is made better.* God afflicts and grieves the children of men, *for their profit, that they may become partakers of his holiness.* Such is our warrant from the Bible, for believing, that people in the elevated walks of human life, untouched by humiliating judgments, are surrounded with such terrestrial charms, that they are in

vast danger of withholding their thoughts and affections from the world to come. They need some address from the word of God, which, with an emphasis, not to be disregarded, will say, that without an interest in redeeming grace, they are 'wretched, and miserable and poor.' Upon the noble family of Capernaum, seeking their highest honours at the feet of Jesus, and finding their only merit in his blood; all people of distinction should look for an example which God presents for their profit. Should any person of this class, say, 'I have enough of the favour of God, in the blessings of his common Providence'; let him remember the Nobleman of Capernaum; and let him conclude that to be an heir to any thing better beyond the grave, than was the rich man in the gospel, when he begged of Lazarus a drop of water—that to be an heir of the kingdom of heaven, he must now be *rich in faith and good works.*

In the fact, that adverse events are often highly necessary to produce religious thoughts and determinations, we perceive the exposure of prosperous people to one of two evils: distressing visitations of divine judgments; or, everlasting ruin. If no such event, as the sickness of a son, bring them, as the family of Capernaum were brought, to Christ, perhaps no application for divine favour will be made, and that no such attainment as faith will be possessed—There is, however, one way of escape from the necessity of either of these evils: a compliance with the offers of mercy. *Merit, or, as an apostle said, boasting is excluded* from a successful pursuit of salvation by grace; but we may believe, that, of all the lovely spectacles of piety, upon which angels delight to look, that would be the most conspicuous, in which a person, so elevated, as not to need religion, to add to his earthly respectability; so prosperous, as not to seek through it, compassion and succour; so free from affliction, as not to seem driven before the rod of the Almighty.

ty: should awake to a sense of his depravity and guilt; should confess to Christ and to men, the righteousness of the condemning law, and the riches of pardoning grace; should feel his responsibility, and rejoice in his opportunity to bless the world with a commanding example of piety; should put on the garments of salvation, stand for the defence, and act for the exemplification of the truth; should enter, with the powers of a mighty mind, into an understanding and elucidation of the doctrines of salvation; and, standing in the church, with a zeal for her increase, and a devotion to her discipline, should, by his influence, derived from God, render her *beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners*. Courage would be given to every christian heart, and strength to every christian hand; and, let it be repeated, there would be no ordinary joy in heaven. ERGATES.

For the Christian Spectator.

On "the full assurance of Hope."

THERE is a prevalent opinion, that it is almost, if not entirely impossible, for christians to know that they love God in sincerity. From this opinion it naturally results—

First, that christians in whom the love of God is decidedly prevalent, hesitate to admit the evidence of their own consciousness, that this is the fact, lest confidence should be a mere hypocritical presumption. They thus are not indulged with that free and filial approach to God—do not have that patience under the evils of life—that cheerfulness in well-doing, and those joyful, heaven-directed views and aims which they would otherwise possess: and

Secondly;—christians, in whom the love of God has but a feeble and doubtful influence, neglect suitable means to obtain more satisfying evidence of their sincerity, than they at present enjoy. Considering their state, though doubtful, to be as good

as that of christians generally, or as can ordinarily be expected in circumstances like theirs, they reject an important motive to persevering diligence in making their calling and election sure.

Thirdly;—impenitent sinners, in some instances, are deprived of a powerful motive to attend to the gospel. They sometimes feel themselves most miserable: apprehensions of death, and of an eternal retribution, deprive them of enjoyment. Were they convinced that they might be relieved from the terror of these apprehensions; that by submission to the gospel they might ordinarily anticipate with joyful hope, the events which now fill them with dismay; and that it is the common privilege of consistent and diligent christians thus to anticipate them; they could scarcely fail of saying, "This is the pearl of great price: Let us sell all that we may obtain." But considering christians as being no more confident of safety than themselves, and this of necessity, they desire not a religion which promises them no relief.

Fourthly;—many are by these means quieted in self-deception. A considerable part of those to whom the gospel is preached, have a rational conviction of its truth and importance; attend upon its institutions; are moral in their conduct; and hence indulge a degree of hope, that they possess the faith, and perform the obedience, which are the stipulated conditions of eternal life. Persons of this description, are generally fond of availing themselves of the acknowledged doubts of real christians, to fortify their presumption. "We," they say, "do not know that we *are* not christians, and those who really are christians, do not know that *they* are. We have a doubtful hope and this is all that any have, or can reasonably expect to have, in the present world." Such people are continually averring, that death is the king of terrors to all men; that none are so confident of their safety, but that, when the trial comes they fear to die:

and if they hear of some who in the confidence of their holy calling, and the joy of their heavenly hope, are actually raised superior to the dread of death, they invidiously ascribe it to another cause.

Now in whatever measure effects like these may be supposed to result from the opinion which has been mentioned, they urge it upon our serious consideration. That there are affections which may be mistaken for genuine piety; that self-love disposes us to a delusive partiality in judging of our own character; that many persons are, in fact, deceived respecting their real condition; and that a warranted confidence of our sincerity can neither be attained nor preserved without the prevalence of spiritual affections, and care in distinguishing them by the test of revealed truth, must certainly be admitted, and should be very seriously pondered. Yet, that such confidence may be attained; that it should be recommended to christians, as an object to which they are continually to aspire; and to which they may hope, by persevering diligence, to attain; and consequently that the doubting condition, in which many of them remain, is generally the result of their own negligence and disobedience; will, it is apprehended, appear from the following considerations:—

1. Holy love is so essentially different from every other affection of the mind, that it may be distinguished.

Were the difference between christians and other men found, not in the nature, but in the strength of their affections, it might be impossible to distinguish them. But this is not the fact.—"That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Between these, instead of resemblance, there is repugnance.—"The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." The one is holiness, the other sin. The one is impartial good will, the other

is exclusive self-love. To the one, the whole character and the unmitigated law of God are lovely; to the other they are "without form or comeliness." The one is a disposition to humility and trust in God; the other, to self-exaltation and self-dependence. The one is inclined to cheerful and unreserved submission and obedience to God; the other, to only a constrained and partial semblance of these. To the one, Christ is precious; salvation by grace, through his mediation, is welcome; his people, whom he has redeemed by his blood, and renewed after his image, are the excellent of the earth; and the sabbath with all divinely appointed methods of spiritual communion, are delightful: the other is blind to the excellencies of Christ, and the glory of the gospel; is averse to the peculiarities of believers; and devoid of a relish for the ordinances of religion. The favor of God, conformity to his holiness, and devotedness to his honor, are the consummation of joy to the one; the possessions, honors, and pleasures of the world are the supreme good of the other. Such being the peculiar nature of holy love, various exercises and fruits are described in the Scriptures, as being peculiar to it. Those, therefore, in whom it exists and prevails, may, by comparing its exercises and fruits in themselves, with the delineation of them, which is furnished by the scriptures, obtain a reasonable and unwavering confidence of their sincerity.

2. Christians are addressed in the Scriptures, as capable of knowing their sincerity. Paul in his second epistle to the Corinthians, says, "Examine yourselves whether ye be in the faith; prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Under a similar impression of the possibility and the duty of self-knowledge, the writer to the Hebrews, having specified some things of which he was persuaded concerning them, and "which accompany salvation," subjoined "and

we desire that every one of you do shew the same diligence to the full assurance of hope unto the end." The apostle Peter, also, in his letter to the brethren "scattered abroad," having urged them to "add to their faith," the various graces of the christian character, sums up the whole in the exhortation, "wherefore the rather, brethren, give all diligence to make your calling and election sure." Now it is obvious that in these passages, a knowledge of our sincerity, is not only enjoined as a duty, but is urged as a motive to diligence, and therefore is considered as a privilege, which we may hope, by diligence, to enjoy. Nor is this the only form, in which christians are addressed as capable of knowing their sincerity. The bible is replete with promises to those who love God. Now, if christians cannot know that they love God, they cannot receive the full consolation which these promises are designed to convey. But the very fact of a specification of character, seems intended to show the heirs of promise, that their best interests are secured, and therefore to suppose that it is ordinarily their own fault, if they do not perceive that theirs is the character specified. Such, evidently, was the view which the apostle had of the subject, when he said, "God, willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast."

Again. A considerable part of the Scriptures is addressed in the form of epistles, to those whom they style "saints," "the chosen," "the called," "the sanctified in Christ Jesus"—a manner of address, which supposes that there were, when these epistles were written, and that there would continue to be, wherever the

word of God should go, those who would have reasonable evidence of their being such as these appellations import; and indeed, that christians generally, who should not, by their own fault, fail of their proper privileges, would find in themselves such evidence. They are accordingly called on to rejoice in their high calling; to be patient under their trials, in hope of a glorious issue; to comfort their hearts in their afflictions, with the assurance of divine favor. In fact, that numerous class of people, who pass through life, indolently professing that they are christians, without a lively consciousness of any peculiar feature of the christian character, are scarcely, if at all, supposed, in these epistles, to compose a part of the Church of God. If real christians are in this condition, and under a necessity of remaining in it, in vain is a part of the Scriptures employed in the form of particular and appropriate addresses to them, and that part too, which seems to have been especially designed to convey to them, that rich legacy of their ascended Redeemer, which he promised them in this declaration, "I will pray the Father, and he shall give you another comforter, that he may abide with you forever, even the Spirit of Truth, whom the world cannot receive."

3. Christians are described in the Scriptures, as actually knowing their sincerity.

This, as a fact, is generally admitted: but the inference that christians, in the present circumstances of the church, may know their sincerity, is, by some denied, on the ground that those whom the Scriptures describe, were some of them inspired, and that others were favored with extraordinary gifts of the Spirit. But it does not appear that there was a necessary connexion between divine inspiration, or any other extraordinary gift of the Spirit, and real piety, or, a few instances, perhaps, excepted, that they were satisfied of their gracious sincerity, by these means. On the contrary, when they speak of

their sincerity in terms of the most unwavering confidence, they refer us to evidence of the same kind with that which christians in all ages of the world possess. When our Lord addressed to Peter, the affecting interrogation, "Simon, son of Jonas, lovest thou me?" that disciple considered the enquiry as respecting a *fact*, a fact concerning which he might be assured, or he would not have dared to appeal to Omniscience for the truth of his declaration respecting it. Unless, then, we can consider our Lord as making enquiry, and his disciple as giving an answer, respecting a fact, of which the latter had no knowledge, Peter did know that he loved the Lord Jesus Christ in sincerity. But we have no intimation that he had other means of knowing his sincerity, than other christians have of knowing *theirs*; so far from it, we plainly perceive, from the tenor of the narrative, that his confidence was no other than the result of that consciousness of the fact, which he felt in his own bosom. The threefold repetition of the enquiry, seems to have been understood by him, as an allusion to the occasion which he had given his Lord to distrust his sincerity, in having thrice denied him: and the final asservation, that notwithstanding, he did sincerely and ardently love his Redeemer, was an appeal to the heart-searching eye as a witness to the fact, "Lord, thou knowest all things; thou knowest that I love thee." "Depend not on my word. Thou art thyself the searcher of hearts. Look directly into my heart, and there wilt thou perceive my love to thee."

Paul, including his brethren with himself, says, "*we know* that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. Now he which hath wrought us for the self-same thing, is God, who also hath given unto us

the earnest of the spirit. Therefore, *we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord.*" Had the apostle spoken of himself alone, perhaps we could not infer that christians generally, might aspire to the confidence which he describes. But not only does he include other christians, with no express limitation, but he mentions the experience which is common to all christians, the change of judgment and affections which God has wrought, and the sanctification and comfort which are an earnest of the spirit, as the evidence on which that confidence was established. To similar evidence does the apostle John also refer us, in his frequent mention of this subject. Having spoken of christians as "*begotten of God,*" he says, "*And we know that we are of God.* And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and *we are in him that is true,* even in his Son Jesus Christ." In another place, having spoken of loving the brethren in deed and in truth, he subjoins, "*And hereby we know* that we are of the truth, and shall assure our hearts before him." He proceeds to describe holy love, discovering itself by its own action, to the perception of the mind in which it exists. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. *And hereby we know that he abideth in us, by the Spirit which he hath given us.*" All this accords with what he had learned from his divine master. Christ,

when he took leave of his disciples, gave to them, and, through them, to believers generally, the promise of "the comforter," and adds, "at that time," that is, when the comforter shall have come, "ye shall *know* that I am in the Father, and *you in me*, and *I in you*." As love is the most essential effect, and the proper evidence, of union to Christ, he further subjoins, "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and *manifest myself unto him*;"—*manifest myself*, the import appears to be, *as loving him*. Having addressed to them many similar consolations, he observed; "These things have I said unto you, that my joy might remain in you, and that your joy might be full." Are real christians then, doomed to unavoidable fears, lest all their supposed communion with their Saviour should prove imaginary, and their souls be doomed to an everlasting separation from his love? Surely, in that case, notwithstanding the many things which he has said unto them, *their joy cannot be full*.

But, do not real and eminent christians complain of much darkness and sinfulness? Doubtless they do. They have no exalted conception of the degree of their own holiness. Every one of them is ready to say of himself—"less than the least of all saints." Abasing views of themselves, in their imperfect state, are inseparable from holy love. Love qualifies them to discern the perfection of God, the holiness of his law, the obligations resulting from redemption, and the deep defilement and guilt of sin. Love prepares them to observe the moral character of their hearts and conduct; to detect the windings of the deceitful principle within; and to view themselves, as they really advance in holiness, continually farther from the perfection to which they aspire. They may, therefore, have a deep sense of sinfulness, with no distrust of their sin-

cerity. With no inconsistency, and with the same breath, they may say, "Lord I am vile; I am carnal, sold under sin; yet thou knowest all things, thou knowest that I love thee." "But are not many who have strong confidence of their love to God, deceived? How, then, can real christians know that they are not of this number?" To these very natural enquiries, it may be replied, that, were the Scriptures insufficient to detect every self-deceiver, and destroy, when duly regarded, every delusive hope, then it would follow, that christians could not certainly distinguish themselves from hypocrites; that Christ has not said those things which are sufficient that their joy may be full; that he has furnished them with no means of giving a decisive answer to the question, "Lovest thou me?" but has left them under the necessity of cruelly tormenting doubts, whether, or not, their existence will be to them an ultimate blessing. But in truth, "light hath come into the world, and men have loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God." Self-deceivers are not conversant with the whole word of God, and with their own dispositions, affections and conduct, in comparison with that standard. They adopt false apprehensions of the divine character, as the object of their adoration and trust; or a false standard of holiness, as the test of their experience and conduct; or, averse to self-inspection, they rush heedlessly on, neglectful of the solemn enquiry "Is there not a lie in my right hand?" And though ten thousand such deceivers were to "feed on ashes," this should not disturb the confidence of those, who, from real subjection of themselves to the light, find it "manifest that their deeds are wrought in God."

"What conclusion, then, must be

formed concerning that numerous class of people, who are passing through life, feebly hoping that they are christians, without any distinct and lively consciousness of that love in which the christian character most essentially consists?"

What proportion of real christians is of this class, it is impossible to determine. A scriptural confidence is not obtrusive and boastful, but retiring and humble. Probably, from this cause, the number of those who do habitually, after Peter's example, commit themselves to Christ, with a lively confidence that he is the object of their sincere and supreme affection, is greater than some are willing to admit.

There are, however, some whose hope is feeble and wavering, through misapprehension. They have gracious affections, but they have not learned to distinguish them. That a great moral change has been wrought in them; that old things are passed away, and all things become new, is manifest: but that a renewing of the mind after the image of God, can possibly consist with so much pollution as they discern in themselves, they imagine to be hardly possible. Through misapprehension of the real character of holiness in a state of initial sanctification, they make those things an occasion for distrust, which might really assure their hearts.

Nor should it be overlooked, that there are, in the experience of most believers, seasons of desertion, in which the spiritual world to them, is veiled in darkness; in which pious affections seem to be extinguished; and the corruptions of their hearts, irritated by temptation, are disclosed with unusual clearness, and in distressing exercise to their view; and that some believers, through peculiar constitutional habits, in this manner, "walk in darkness," and "sink in deep waters," during the greater part of their lives. Yet it may be feared, that the cause of those feeble inoperative hopes of which we speak, is, in a multitude of persons, of a very dif-

ferent character. Were the heart-searching God to tell how they neglect that holy book which he has given "as a light to their feet," how little their thoughts are employed on subjects which are suited to employ and strengthen the affections of a heaven-born principle, and how inattentive they are to the exercises of communion with God, and with his people; were he to relate what strangers they are to strict self-inspection, serious meditation, and secret prayer, and how feeble is their relish for these employments; were he also to describe their enormous eagerness for the distinctions, the emoluments, the esteem, and the self-indulgence of the world, and their indifference to the cause of God, the welfare of his people, and the eternal salvation of their fellow men; were the history of their lives to be laid open by the omniscient mind, to the view of an impartial acquaintance, as it is laid open to their own view, he would be so far from surprise, that they have no established confidence of the sincerity of their love to God, that he would wonder, most of all, that they do not renounce every pretension to it entirely. There is painful reason to fear, that many are deceived—deceived rather because they seek a refuge from alarm, while they walk according to the course of this world, than because they either believe, on a careful examination, that the testimony of God warrants their confidence, or are willing to submit to that self-denying obedience, by which alone, a warranted confidence can be supported. Yet, "the secret of the Lord is with them that fear him, and he will shew them his covenant."

J. P.

For the Christian Spectator.

Did Christ advance any new Moral Precept?

SOME writers on ethicks and revelation, do not speak decidedly on this question; but others have asserted,

that the two precepts, "*Whatsoever ye would that men should do unto you, do ye even so to them*," and "*Love your enemies*," particularly the last, are peculiar to the christian dispensation. Hence, we frequently hear this latter opinion advanced in the pulpit: and if it be true, this should be done. But if it be opposed by facts, the man who thus advances it, exposes himself to the attacks of scepticks, and the cause of christianity, to injury. In reality, it is believed to be of no very great importance, which side of this question be true. For, if it be proved, that every principle, and every modification of the principles of morality, are found somewhere in the writings of heathen philosophers, this will not show that they were known to the mass of the people; or, that they were reduced to practice, even by the philosophers themselves. To the world in general, it was the same as if they were unknown. They were as much removed from common observation, as diamonds in the cabinets of mineralogists, or in the palaces of kings; and as much concealed by false principles, as gold is, in the mountains of Mexico, by earth and rocks. Now Christ has separated all these valuable principles, from their rubbish, and given them such a form and interest, that they come home to the understanding and heart, of even the most ignorant men.

It is thought, that in one respect, there is even some advantage in proving, that all the principles of morality are found among the heathen. For this will show, that it was not the main object of the mission of Christ, to reveal any thing new in ethicks, but to develop the way of salvation by faith in his atonement: and thus will the opinions be weakened, that "*Christianity is as old as the creation*," and that its peculiar doctrines are of little consequence.

With these remarks prefaced, I shall now endeavour to show, that every moral precept, delivered by Christ, may be found in heathen wri-

ters, anterior to his appearance. If the extracts I shall make to establish this position, be not deemed conclusive, I wish to see their deficiency pointed out. Indeed, I make this communication, more from a hope to elicit information, and to see the point settled by abler men, than from a wish to advance any thing novel, or peculiar; for, I confess, I am often much perplexed, when, with the evidence to the contrary, adduced below, before me, I hear ministers of the gospel maintain, that, to love our neighbour as ourselves, and to love our enemies, are precepts to be found, only in the bible; and when they do not even mention this evidence, as an objection to the position. It would be gratifying to read some remarks in the *Christian Spectator* on this point.

It will be unnecessary to produce passages from the writings of the ancient philosophers, on any other points of morality, except the two above mentioned; since it will not be questioned that all others were known to them, at least, in theory. And as to these two points, doing to others as we would they should do to us, and loving our enemies, I shall be chiefly dependant on a paper in the *Asiatic Researches*. I would, however, just name a passage from Plato, and another from Cicero: the latter, comprehending the first of these principles, and the former, implying, at least, that we should not return evil for evil.

"It is better, neither to accuse any man in judgment, nor do him any evil, even if he have injured us."

Plato in Critone.

"Then this will be effected, which, to some, may seem incredible, but it is necessary, that a man should love himself no better than another."

Cicero de legibus, Lib. 1.

The following extract is from a paper on the Philosophy of the Asiatics, by Sir William Jones, President of the Society of Bengal. See *Asiatic Researches*, Vol. IV, page 165. It is given verbatim, because it comes

so directly to the point under consideration.

"Our divine religion, the truth of which, (if any history be true,) is abundantly proved by historical evidence, has no need of such aids, as many are willing to give it, by asserting that the wisest men of this world were ignorant of the two great maxims, that *we must act in respect to others, as we would wish them to act in respect of ourselves*, and that, *instead of returning evil for evil, we should confer benefits, even on those who injure us* : But the first rule is implied in a speech of Lysias, and expressed in distinct phrases by Thales and Pittacus ; and I have seen it, word for word, in the original of Confucius, which I carefully compared with the Latin translation. It has been usual, with zealous men, to ridicule and abuse all those, who dare, on this point, quote the Chinese philosopher ; but instead of supporting their cause, they would shake it, if it could be shaken, by their uncandid asperity : for they ought to remember, that one great end of the revelation, as it is most expressly declared, was not to instruct the wise and few, but the many and unenlightened. If the conversion, therefore, of the *Pandits* and *Maulavis* in this country, shall ever be attempted by protestant missionaries, they must beware of asserting, while they teach the gospel of truth, what those *Pandits* and *Maulavis* would know to be false : The former would cite the beautiful *Arya* couplet, which was written at least three centuries before our era, and which pronounces the duty of a good man, even in the moment of his destruction, to consist, *not only in forgiving, but even in a desire of benefiting his destroyer ; as the sandal tree, in the instant of its overthrow, sheds perfume on the axe which fells it* : and the latter would triumph in repeating the verse of Sadi, who represents a *return of good for good, as a slight reciprocity* ; but, says the virtuous man, *Confer benefits on him who has injured thee*, using an Arabic sen-

tence, and a maxim, apparently of the ancient Arabs. Nor would the Musselman fail to recite four distichs of Hafiz, who has illustrated that maxim with fanciful, but elegant allusions :

- "Learn from yon orient shell, to love thy foe,
 "And store with pearls, the hand that brings thee woe :
 "Free, like yon rock, from base vindictive pride,
 "Emblaze with gems, the wrist that rends thy side :
 "Mark, where yon tree rewards the stony shower,
 "With fruit nectareous, or the balmy flower :
 "All nature calls aloud :—" *Shall man do less,*
 "Than heal the smiter, and the railer - bless ?"

"Now there is not a shadow of reason for believing that the poet of *Shiraz* had borrowed this doctrine from the christians ; but, as the cause of christianity could never be promoted by falsehood, or error, so it will never be obstructed by candour and veracity : for the lessons of Confucius and Chanacya, of Sadi and Hafiz, are unknown, even at this day, to millions of Chinese and Hindoos, Persians and other Mohammedans, who toil for daily support ; nor, were they known ever so perfectly, would they have a divine sanction with the multitude ; so, that in order to enlighten the minds of the ignorant, and to enforce the obedience of the perverse, it is evident, *a priori*, that a revealed religion was necessary in the great system of providence."

It seems difficult to avoid the conclusion Sir William Jones has drawn from the above statement, that the two precepts of morality, of which we are speaking, were known to the southern nations of Asia, before the christian era. Yet it may be suggested, that these principles were originally derived from the Old Testament. For, though few of the Jews ever practised upon them, yet the first, viz. doing to others as we would they should do unto us, is implied in the following passages from Exodus and

Deuteronomy—and the last, viz. loving our enemy, is found in Proverbs.—Exodus xxiii, 4, 5, “*If thou meet thine enemy’s ox, or his ass, going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee, lying under his burden, and wouldst forbear to help him; thou shalt surely help him.*” Duet. xxii, 1, “*Thou shalt not see thy brother’s ox, or his sheep, go astray, and hide thyself from them: thou shalt, in any case, bring them again unto thy brother.*” Proverbs xxv, 21, “*If thine enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drink.*” The conduct of David towards Saul, at the cave of Engedi, may also be mentioned as a practical illustration of the rule of returning good for evil, and this could not fail of being long remembered among the Jews.

Now it has been shown, by the researches of learned men, to be at least not improbable, that some of the descendants of the ten tribes, are still to be found in India: and perhaps these tribes might have originally introduced these precepts, among the southern Asiatics. It must, however, be confessed, that they are much more clearly and fully expressed by the Pandits and Maulavis, than in the Old Testament—the reverse of what we should have here anticipated. Besides, the allusions to natural objects, for illustrations of the principle taught in the Arya couplet, and in the distichs of Hafiz, such as “the Sandal tree,” the “orient shell,” the “rock,” and the “tree,” are an internal mark of originality.

DOCENDUS.

For the Christian Spectator.

1 Cor. x. 4.—“For they drank of that spiritual rock that followed them.” Christ, the source of our spiritual life, is here represented under the image of that fountain which flowed from the rock, smitten by Moses, at Horeb. Many commentators have inferred from the expression, it fol-

lowed them, that this rock, or a stream issuing from it, literally followed the Israelites in the wilderness. This, however, is entirely improbable; for we find them, after this period, at the river Arnon, and at the well Beor, where they undoubtedly went to procure water. Nor is such an interpretation necessary. As God provided water for them during forty years, in the wilderness, and often unquestionably in a miraculous manner; we say, by a natural figure, that the fountain opened for them at Horeb, continued with them in all their wanderings.

1 Cor. xi. 10.—For this cause ought the woman to have (*ἐξουσίαν*) a power, or guard, i. e. a veil on her head, because of the angels, i. e. ministers. In the service of the synagogue, the officiating ministers were called *angels*, i. e. messengers of God to the congregation; and even at the time of Solomon, the High Priest was called “the angel,” Eccl. v. 6.—Hence, in the early churches, christian ministers were frequently denominated the angels, or messengers.

Romans, xvi. 5.—“The church that is in their house.” This expression, which occurs likewise in 1 Cor. xvi. 19. Col. iv. 15. and Philem. 2. has been imagined by some persons, to indicate, that every individual in the family spoken of, was a professor of Christianity. In the original, however, it conveys no such idea. The word rendered church, denotes literally, an *assembly*. From the language of the apostle, it is evident that such an assembly met statedly at the house of Aquila, for social worship, whether on the Sabbath, or for christian conference, at other times, is not said.

Acts xiii. 50. But the Jews stirred up the devout and honorable women, and raised persecution against Paul and Barnabas. It is frequently asked, with what propriety those who united in the persecution of the apostles, are called *devout*. The difficulty will be removed, by reflecting, that

these (σεβόμενοι) worshippers, were Greeks, who had been made proselytes by the Jews; and of course were *devout*, or devoted to the Jewish faith. Consequently they united with the Jews, in persecuting the christians.

Mat. xviii. 10.—I say unto you, their angels do always behold the face of my father in heaven. The angels here spoken of, are evidently those

“ministering spirits, who are sent forth to minister to the heirs of salvation;” and are called *their* angels, as being sent to them. “They do always,” i. e. at all times, or habitually, behold the face, i. e. enter into the presence of God, to receive his commands. The passage, therefore, gives no countenance to the notion of a particular guardian angel for each child of God. P.

Miscellaneous.

For the Christian Spectator.

The Idea of the Jews, respecting the Form of the Universe.

THE Jews, judging of things by their ordinary appearance, considered the Universe as being in form, a *concave sphere*, separated by the earth, into the Upper and Lower, or the visible and invisible Hemispheres.

The earth was, in their view, flat, and supported by the water underneath, as a vessel is buoyed up by the ocean upon which it floats. Hence, perhaps, the following phraseology: “I am the Lord that *spreadeth abroad* the earth,” Isa. xlv. 24. “The earth is the Lord’s, and the fulness thereof, for he hath *founded it upon the seas and established it upon the floods*,” Ps. xxiv. 1, 2. “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the *water under the earth*,” Ex. xx. 3. Hence, also, considering the earth as surrounded on every side by water, we hear them saying, when they wish to employ universal language, that a thing extends to the “*ends of the earth*,” or “*from sea to sea*,” that is, it extends in all directions to where land ends, and water begins.

The portion of the Universe beneath the waters, they called “Hell,” and supposed it to be the place of all departed spirits. The very lowest part or bottom of it, they sometimes

termed the “lowest Hell,” Job, xxvi. 6, and by way of emphasis, the region of destruction, Prov. xxvii. 20.

The part of the Universe above the earth, they called by the general names of “Heaven,” “the Heavens,” or, “the Firmament.” Sometimes, however, they are more particular, and speak of *three* Heavens. The *first*, or lowest, comprehends the space which contains the atmosphere and the clouds. The *second*, or middle, is the region in which are situated the sun, moon, and stars.—The highest, or “the *third* Heaven,” as St. Paul calls it, is the residence of the Deity and the holy Angels. This last, Solomon styles, by way of distinction, and with peculiar emphasis, “the Heaven of Heavens.” Usually, however, when the scriptures use the word “Heaven,” without any qualification annexed, they seem to include *all* that portion of the Universe which is above the earth.

Heaven, Earth, Sea, and Hell, are then the grand divisions which, in Jewish phraseology, comprehend the *whole* Universe. With this in view, how appropriate and expressive, as well as lofty and sublime, do we perceive that passage in the cxxxix. Psalm to be, which portrays the ubiquity of the Deity: “Whither,” exclaims the sweet singer of Israel, in strains of glowing adoration, “Whither shall I go from Thy spirit, or whither shall I flee from Thy presence. If I ascend into *Heaven*,

Thou art there. If I make my bed in *Hell*, behold! Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the *Sea*, even there shall Thy hand lead me, and Thy right hand hold me," v. 7—10. What language can furnish a more striking and forcible description of the omnipresence of Jehovah!

T. C.

To the Editor of the Christian Spectator.

SIR,

HAVING spent nearly a year in the new state of Indiana, and having, during my residence there, travelled into nearly every county, I have obtained some information, which, if you consider it coincident with your design, may be serviceable to those who read the Spectator.

About one third of the southern part of the state, has belonged to the United States, for several years, has been surveyed, and is settling with unparalleled rapidity. About one third of the middle part of the state, was purchased from the Indians last fall, is now under survey, and will be ready for sale and settlement, in the course of a few months. This is pronounced by good judges, the best part of the western country. The present population of the territory, which is multiplying every day, is estimated at about 200,000 souls—exclusive of several tribes of Indians, who, having recently sold a part of their lands, are in an unsettled, or a moving state. That portion of the state already surveyed, and in some measure settled, is divided into 27 counties, in each of which shire-towns are established, and courts held several times in the year. Corydon, near the southern line of the state, is, at present, the seat of government. It is a pleasant village, and contains about 1000 souls; and though it is a new place, a presbyterian church has lately been organized there, with flattering prospects. Vincennes, on the *Wabash*, about 60 miles in a direct line from its mouth, is the largest town in the

state. It was originally settled by French and Indians, about the same time that Philadelphia was laid out. The French are yet numerous, and have a Roman-Catholic church and priests. The local situation is beautiful, but the appearance of the town is mean. It has a population of about 3000. Charlestown, Madison, Vevay, and New-Albany, all on the Ohio river, are new, but very beautiful and flourishing villages.—They are shire-towns, and in each a presbyterian church, with good prospects, is organized. The population of each is from 8 to 1500, and increasing every week. In *Vevay*, and its neighborhood, the Swiss, who are the principal proprietors, are cultivating the *vine* with success; and have already made wine, which, I think, is nearly equal to the imported wines. Many other villages are regularly laid out, and some of them are beginning to rise into importance.

White-water, White-river, the *Wabash*, and several other rivers, emptying into the Ohio, are navigable.—The *Wabash* is boatable to its very source, and this is within eight miles of the boatable waters of the *Miami*, which empties into Lake Erie. The lands, on both sides of the *Wabash*, and on some of the other rivers, are *prairies*, which are nearly a *dead level*, wholly destitute of timber, and even shrubs; they are very productive, but are poorly watered, and hitherto have been very sickly. On some of them, *fever* and *ague* are always prevalent. At a distance from the rivers, most of which, at times, overflow, the country is as healthy as any other *new* country, in the same latitude. On the banks of the *Wabash*, in various places, from its head waters to fort Harrison, the best kind of coal is found in inexhaustible quantities; and near the sources of several of the navigable rivers, there are salt-springs, from which salt, in abundance, may be manufactured. A most striking manifestation of divine goodness and wisdom; without these two articles, that country must be peopled with very great difficul-

ties. Near Corydon, is a large cave, abounding with *Epsom Salts* and *salt petre*. The first is found in a great variety of forms, and in many different stages of formation. It is thought to be inexhaustible in quantity, is already used extensively for medical purposes in the western country, and when it takes its proper station in regular and domestic practice, will, I have no doubt, be of national utility.

The soil, on several of the large rivers in Indiana, is very luxuriant, and when the land is well cleared, it is easily tilled. Remote from the rivers, the country is broken, and the soil light; though there is nothing like a mountain in the whole state. Of the whole state it may be said with truth, that there is some very superior land, and a vast quantity that is below mediocrity. Most of the articles raised in Virginia, can be successfully cultivated in this state.—But, after all, its distance from the ocean is so great, and some of the lands are so broken, and so thin, that, independent of other considerations, it is yet very doubtful whether the advantages overbalance, or even equal the disadvantages. The representation usually given of the country, as a whole, by *land speculators*, and *interested settlers*, is very much exaggerated, and is applicable only to some very superior *water bottoms*: while that given by disaffected, or home-sick travellers, is far below the truth. The correct account is a medium between the two representations. Indiana, with the country west of it, is neither a paradise, nor a desert. And though I would not discourage emigration to that country, in all cases, yet I would affectionately advise those who are in comfortable circumstances, in New-England, to sit down and thoroughly count the cost, before they determine to fix their residence upon the western waters.

With respect to the literature of the country, but very little, that is animating, can yet be related. The national legislature have located and reserved, large tracts of land, for the

literary benefit of the community.—The principal part of these lands, is at the disposal of the state legislature, subject, however, to certain regulations. A College, the only one in the state, is located at *Vincennes*; and a board of trustees appointed, with power to fill their own vacancies.—Congress have given one township of six miles square, of first rate land, for the benefit of the institution. This of course contains 23,040 acres, which some of the trustees informed me, is now worth, on an average, *ten* dollars an acre. If so, their funds at this moment, amount to more than 230,000 dollars. A part of the land cannot be disposed of, without special permission from Congress; and accordingly, it may be worth *three* times its present value, before it is sold. A large brick building, is already erected. The institution is not yet in operation, and some of the trustees are looking with great and commendable anxiety for suitable instructors. Should the institution go into operation, under the direction of wise and good men, and enjoy the smiles of a benignant Providence, none but future generations can tell you, how vast the benefit, which may result from the establishment. In other hands, and under other influence, it may prove a curse to a large portion of the western world. As yet there are no incorporated academies in the state; and but two or three schools, where the languages are well taught. Most of the common schools, which are not numerous, are conducted upon the worst plan. There are some honourable exceptions, however, to this remark. Before the lands in the state were sold, every sixteenth section, (640 acres) of every township, was reserved by Congress, for the support of schools, and placed at the disposal of the state government. Some of these sections have been leased for a short term of years; but, by a very wise ordinance of the government, not one of them can be sold till a fixed time arrives, which, if I mistake not, is the year 1825. If these lands should then,

or afterwards, be well sold, and the proceeds judiciously managed, the future generations of the state of Indiana, will have no cause to complain, that they are destitute of the means of obtaining, an accurate and competent knowledge of all that is now taught in our best common schools. The great cause of complaint, at present, is, that they have but very few competent instructors. A multitude are engaged in the business of instruction, who, were they in New-England, would be placed among the lowest class of learners. Indeed, while there are very many doctors, lawyers, school-masters, and even ministers, so called, in Indiana, and the neighbouring state and territories west, there are many who possess no other than a superficial knowledge of their profession. Gentlemen of eminence in law, physic, school-teaching, and the ministry, are loudly called for; men, of any other character, in either calling, are not wanted in Indiana, and the country west.

(To be concluded.)

For the Christian Spectator.

On Sabbath Schools.—Letter II.

MY DEAR J—

I anticipated the surprise which you express, that in this and the adjacent states, so distinguished for the intelligence of their inhabitants, and the liberal provision which they have made for the instruction of the indigent; such an institution as that of the Sabbath Schools, should be necessary. At the first proposal for their establishment, the public were but very imperfectly aware of the numbers, among the lower classes, whom they could greatly benefit; and their introduction into almost every place was opposed, and retarded, from the belief that none could be found who needed their assistance, or for whose education, sufficient means and opportunity were not already furnished by the public schools.

But due search for scholars, which took place on their establishment, led to a discovery of the real condition of the poor, and astonished even the advocates of the institution, by developing the great number of the illiterate, to whom it might afford the greatest assistance. Facts fully demonstrate the necessity of Sabbath Schools.

In the schools in the *cities* in this state, large numbers of the indigent, utterly ignorant both of religion and letters, have been collected; and in these, and others in the country parishes, several thousands, who were previously taught to read, have been instructed in the doctrines and duties of christianity. In the city of New-York, during the first year after their establishment, more than six thousand scholars were entered in the schools. In the other principal cities in that state, nearly, or quite as many, in proportion to their population, were collected. By the report of the 'Philadelphia Sunday and Adult School Union,' it appears, that, during the last year, upwards of six thousand scholars were taught in the schools belonging to that institution. They are established, not only in all the principal cities throughout the United States, but also in many of the smaller towns, and villages, and by their aid, many thousands are rescued from ignorance and vice, and formed for respectability, piety, and happiness.*

The scholars, as I remarked in my former letter, consist of two great classes; those, who are entirely ignorant of letters, and those, who, though able to read, need religious instruction.

The first class consists, principally, of children of the extremely indigent, and of people of colour, adults as well as children. The second class, especially in the country schools, contains many children of the middle and upper ranks in society. You remark, that from the unparalleled munifi-

* See Reports of New-York Sunday Schools; Sunday School Repository, No. 1, 2, 13, 14, 15; Jame's Guide; Recorder.

cence of this state, in establishing a fund for the education of its children, and the care of the Legislature to secure its useful appropriation, you had inferred, that scarcely an individual could be found, entirely illiterate; and very few only, who were not sufficiently acquainted with letters for purposes of ordinary business, and consequently, that, whatever may be the need of their establishment in the other states, in which no such provision is made for the support of schools; yet in this, they are not necessary.

Several causes combine to render the number of persons in this state, who need their aid, greater than could have been expected.

In every community, there are some individuals, who, from their extreme poverty, are unable to incur the expense necessary, apart from the assistance derived from the public fund, for the education of their children. Urged by the severest penury, their utmost exertions, scarcely procure enough for their daily subsistence; and neither their purposes, nor means, extend any farther, than the mere prolongation of life, almost without enjoyment and without hope. Unable to clothe their children decently, or to procure them necessary books, and too modest, or too proud, to solicit the aid of others, they thence neglect means, which they actually possess for their instruction, and derive no benefit from the schools supported by public munificence. Their children waste their earliest years in idleness and ignorance, and when old enough to labour, their aid in relieving the poverty of their parents, is too much needed to allow leisure for instruction. Many such cases occur in the larger towns. In almost every populous city, there is a larger, and if possible a more wretched class of parents, who are too abandoned, to regard their obligations to instruct their offspring; or too stupid and ignorant, to appreciate the subserviency of an education to their usefulness and happiness; and who, thence neglect the means with

which they are furnished by Providence, of conferring on them, that invaluable blessing. That parent, who addicts himself to daily inebriation, and by besotting his mind, seems eager to annihilate every vestige of his rational nature, and reduce himself to the level of brutes, feels little desire, and entertains but inadequate views of his obligations to instruct and adorn the minds of his children, and to train them for usefulness and virtue. Those parents who have converted their own houses into the seats of vice, where they remorselessly practice and encourage the most flagitious crimes against God and society, and whose very offspring, are the fruits of their guilt; are incapable of feeling any of the motives to educate their children virtuously, which arise from tender and refined parental affection, from a just view of the means of their happiness or from a consideration of the important trust, which God has committed to them, of rearing their offspring for his service, and the immortal joys of his kingdom; and if they are not too abandoned to entirely neglect their instruction, and if their children are not, by their example, irrevocably plunged into the same vices; their crimes will soon deprive them of the means of educating them.

The vices of parents, devolve innumerable curses on their children. He who sacrifices the peace and honour of his family, and hazards his own life and soul, in the career of iniquity, does not, when embarrassed, or reduced to penury, hesitate, not only, to rob his children of the means of instruction, but even of bread, to procure the indulgence of his ungovernable passions. The indolent, the unsettled, the intemperate, and profligate class, almost uniformly absorb the products of their labour, in the gratification of their insatiable appetites; and leave their offspring, the miserable victims of ignorance, vice, and infamy. This class of the community, especially in the larger cities, has, within a few

years, been greatly augmented, by the alarming increase and prevalence of dissoluteness. Great numbers of parents, are every year, plunged, by their intemperance and other excesses, into abject poverty, or hurried prematurely to the grave; and their children instructed in nothing but their own vices, are thrown helpless and friendless on the world.

A large proportion of the white adult scholars, are English, Irish, and German emigrants, who, in their native country, never enjoyed the means of instruction. Of the people of colour, the greatest part, both need and are willing to receive, the assistance of Sabbath Schools. Almost all of them, whether descendants of the aborigines, or of African origin, from their extreme degradation, improvidence, sloth, and itinerant habits, grow up in utter ignorance. Their number is annually increased, by the migration from the southern states, of freed slaves, nearly all of whom are without education.

Beside these causes, which, in this state, distinguished by the most munificent provision for the education of her children, have given birth to so many victims of ignorance and wretchedness, who need the aid of Sabbath Schools—causes, which unquestionably exist and operate here, on a far more limited scale, than in any other section of the country; many others, not only in the more distant, but in the adjacent states, may be discerned, exerting a cogent and extensive influence, in the propagation of ignorance and irreligion, to the counteraction of which, the agency of this institution is required. In none of the sister states, if you except Massachusetts, and until very recently, New-York, has provision for the education of children, either by public munificence, or by the enactment and execution of laws, authorising or enforcing taxation, for the support of schools, been made, at all adequate to the exigencies of the poor, and to the counteraction of that indifference and negligence, in regard to this subject,

B 3

which prevails among the lower classes. Hence, in all those states, a much larger number than in Connecticut, in proportion to the population, is entirely destitute of education. In Rhode-Island, no permanent legislative provision, has ever been made, either to compel, or encourage the erection of schools. She has left the education of her children, entirely to the means and discretion of their parents; all her schools are established on a private foundation: consequently, in a considerable portion of the state, only very limited, and precarious means of instruction, are enjoyed; and many of her sons and daughters, who might be ornaments and blessings to society, grow up in extreme ignorance, rudeness, and impiety.

The difficulties, which always, in new settlements, embarrass and retard the erection of schools, have rendered the youth in the frontier districts of the Province of Maine, New Hampshire, and Vermont, much more illiterate than those of any other part of New England, if you except a portion of Rhode Island, and caused the introduction of such an institution, to be extremely subservient to their intellectual and moral improvement.

If we now turn our view to the middle, southern and western states, we shall easily detect several causes, which have there occasioned a lamentable neglect of the education of youth; and rendered their population far more illiterate and irreligious, than those of New-England. New-England has always been greatly distinguished, above every other part of the United States, for intelligence, morality, and piety. This was preeminently the character of her first settlers, to whose liberality and wisdom, she is indebted for her invaluable institutions. Such was not the predominant character of the emigrants in any other part of the country. Unlike those of New-England, who were entirely of English origin, similar in their education, principles, religion, habits and employment, in consequence of which, they readily

mitted in public measures for the instruction of their offspring, the first settlers of most of the middle, and southern Atlantic states, were a mixture of English, Dutch, Irish, French, and Scotch emigrants, dissimilar in language, education, religion and customs; and thence incapable of immediate amalgamation, and ready co-operation in any general measures for the purpose of education. In a society formed of such constituents, in which there was perhaps, generally a predominance of ignorance; for almost all the emigrants from the continent of Europe, and from Ireland, are deplorably illiterate, the exertions of the better part, for the support of schools, were counteracted and paralyzed; and no general effort was made for their introduction and maintenance. Hence, obstacles, transmitted from generation to generation, still exist, to a considerable extent; and, through their influence, the population of these states, is greatly inferior in intelligence, morality, and piety, to the inhabitants of New-England. The Dutch and Germans are inflexibly tenacious of their customs and prejudices; and the Irish, though more susceptible of influence, need the excitement of foreign aid, to prompt them to improvement. Hence a large proportion of their descendants, in the states of New-York, New-Jersey, Pennsylvania, Delaware, and Maryland, are but very imperfectly instructed in the elements of a common education; and many thousands are absolutely illiterate. In none of these, or in any other of the Southern and Western states, as far as my knowledge extends, if you except New-York, Delaware, and Kentucky, is any legislative provision made for the support of schools; and in those, it is very inadequate to the exigencies of the population. Many academies, indeed, and private schools, are established; and in many districts of the country, private instructors are employed by the wealthy. But among the lower ranks of society, a most lamentable negligence, in re-

gard to the means of education, prevails.

But these causes exist and operate, to their greatest extent, in the frontier section of the country, which has been most recently and rapidly settled; comprising the northern part of New-York and Pennsylvania, Ohio, the territories, and Louisiana. The incredible rapidity, with which this recent wilderness, has been converted into a fruitful field, and the peculiar difficulties which attend the first settlers of the forest, have opposed, almost insuperable obstacles to the education of the first generation, reared there. It is to be recollected, that, migrating into the immense wilderness, they neither inherited from their ancestors, any of their invaluable public institutions, nor domestic and private conveniences. They were dependant on the resources of their own industry, and enterprise, both for the convenient and lucrative culture of their lands, for the erection of their dwellings, and for the construction of all their roads and public buildings. These devolved on them a tax, vastly heavier, than is paid for the same object, by the cotemporary generation, in the old settlements.—The first settlers of a town are chiefly young farmers, who, entirely indigent, or of but small property, and dependant on their own activity and enterprise, for maintenance, purchase new lands, with the hope of gaining ultimately a better support, than can be obtained in the old states. They can scarcely be expected to procure, and carry with them, many books.—Many of them are not competent, and most of them, occupied with the laborious task of clearing their lands, and erecting their dwellings, have no leisure, to teach their children. Often, for several years, the population is too small and scattered, to allow a convenient association, for the purpose of hiring teachers. Obstacles to such an association, arise also, from the intermixture of persons of different nations, religious habits, and opinions. In short, subjected to these,

and other embarrassments, which always attend the first settlement of a country; ten, fifteen, or twenty years, often elapse, before ability, convenience, and inclination, unite, to induce them to use efficient, and adequate means, for the erection of school houses, and the systematic education of their children.

Hence, the youth, reared in their new settlements, are generally very imperfectly educated, and no inconsiderable portion of them are absolutely illiterate. Besides, their parents, removed from the restraints of well regulated society, to which they were formerly accustomed, thrown among new associates, often of dissimilar principles and habits, and divested of the ministration of the gospel, frequently decline in morals; and if not addicted to gross vices, are little scrupulous in the restraint, government, and religious culture of their offspring. Hence, the youth of those regions are extremely destitute of religious instruction; and are lax, and dissolute in their morals. In short, in most of the new settlements, the retrograde movement of the population, in intelligence and morality, their decline in every species of intellectual culture and improvement, is as rapid and astonishing, as is their progress in felling the venerable and majestic forests, and arraying those almost trackless wastes, in the beauty, wealth, and pomp, of agriculture and civilization.

Such are those who constitute the first class of scholars—the entirely illiterate: and such, as far as I am able to detect them, are, in this state, the principal causes of their multiplication, to a great and alarming extent, namely, the extreme poverty of some parents, the profligacy of others, the influx of illiterate foreigners, the migration from the South, of people of colour; and, in most of the other states, the neglect of adequate legislative provision, for the support of schools, and the obstacles to their erection and maintenance, by private associations, arising, either from the

heterogeneous population, or from the numerous difficulties, always attending the first settlers of the forest. As a consideration of the importance of their instruction, in letters and religion, both to the public safety and welfare, and to their own happiness, here, and hereafter; would extend this letter to an unsuitable length: I defer it to a future opportunity. In the mean time, receive this as a proof of the affection, with which

I am yours,

N.

To the Editor of the Christian Spectator.

SIR,

THE statement in President Dwight's Theology, which *Neoportensis* has undertaken to correct, in your last number, is the following—

“In this town, (New-Haven) within five years, more than fifty divorces have been granted: at an average calculation, more than four hundred in the whole state, during this period: that is, one, out of every hundred married pairs.”

On this, *Neoportensis* remarks:—“A stranger to our laws might understand, that, in five years, fifty divorces have been granted to *inhabitants of this town*—a population of scarcely six thousand.”

How such an inference could be drawn from the above statement, *Neoportensis* has not informed us.—A stranger, who was capable of seeing, that 400 is produced by multiplying 50 into 8, would understand from the statement, that, in the town of New-Haven, divorces are granted, on an average calculation, for an eighth part of the inhabitants of the state. No number is introduced, inconsistent with this, or from which any other inference could possibly be made. *Neoportensis* sees, that the President supposes that there are, in the state, 40,000 married pairs; and makes this the basis of his calculation. A stranger, therefore, who could divide 40,000 by 8, would undoubtedly understand, that New-Haven was a place, where 5,000 married

pairs might apply for divorce. This is the only grammatical construction of the paragraph.

That there is any danger, that either strangers or natives, should believe, from the President's statement, that these 5000 married *pairs* are to be found in a population of less than *six thousand inhabitants*, has probably been apprehended by no one, except *Neoportensis*. *Neoportensis*, therefore, has here found no error, and has made no correction.

The attempt, which *Neoportensis* then makes, to shew, that the ratio between the number of divorces in the state, for five years, and the whole number of married pairs, as stated by President Dwight, is erroneous; is an instance, of what is termed by logicians, *ignoratio elenchi*. He has made out a statement, entirely consistent with what the President has said; and has then undertaken, to account for the President's *mistake*. According to President Dwight, the ratio of the number of divorces in *five years*, to the whole number of married pairs in the state, is as 1 to 100. To disprove this, *Neoportensis* says, the ratio of the number of divorces, in *one year*, is, to the whole number of married pairs, in the state, as 1 to 500. All which is very true, and very consistent with the statement of the President. *Neoportensis* has taken *one fifth* of the time: his ratio, therefore, ought to be proportionably reduced; and accordingly, the ratio of 1 to 500, is *one-fifth* of the ratio of 1 to 100; nor, is it believed, that *Neoportensis* can produce an instance, where a writer speaking of *five years*, has meant *one*; and the *arithmetic* of the passage is as unobjectionable as the *syntax*.

Admitting what *Neoportensis*, in his zeal to defend the morals of New-Haven, seems to suppose, that the number of divorces in this town, is greater, than the average of the state; his conclusion, from these premises, is subject to a small abatement. It is well known, that strangers, from the neighboring states, re-

sort to Connecticut, to take the *benefit* of our laws; and several counties, from their proximity to these states, have, it is believed, a larger proportion of these visitors, than the county of New-Haven. May not a counterbalance be here found, to any superabundance, which, on other grounds, may exist in New-Haven, of the "crime of unscriptural divorce"?

Neoportensis states the number of the inhabitants of the *town* of New-Haven, as "scarcely six thousand." According to the census of 1810, the number of inhabitants in the town of New-Haven, was 6967.

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[*Neoportensis* has desired us to say, "that his suggestion was made at the request of a number of gentlemen, who are apprehensive, in common with himself, lest a *false construction* of the passage, might produce injurious impressions, as to the moral condition of this town. They feared that the *first impression* of the words, "In this town, (New-Haven) within five years, fifty divorces have been granted," would, in many cases, fail to be corrected by the subsequent computation; especially when the want of leisure, or sufficient *data*, should prevent a minute examination.—Such had *actually* been the case with persons residing in New-Haven; and it was not, therefore, unnatural to suppose it might likewise be the case with those who were more remote."

On the second point, *Neoportensis* desires us to say, "that he wrote under an impression, perhaps erroneous, that estimates of '*one out of*' any number, are almost uniformly made with reference to unity—or a single year, though *founded* on observations during a *series* of years; that the four hundred divorces, for *five years*, were merely taken as this *foundation*; and that the result, 'one out of an hundred,' was designed to be expressed in what he *thought* to be the common manner, with reference to unity, or a single year. If such was the fact, the remarks of *Neoportensis* were not unnecessary. If such was not the fact; and if there is no danger of the estimates being understood, with reference to a single year, the remarks of *Neoportensis*, on this point, were totally unfounded, and incorrect. *Neoportensis* has designed merely to explain the *views*, with which he wrote, without pressing any argument in their defence. We shall rejoice to find that his fears were groundless; and in any case, he cannot enter on a discussion, in which he might be thought, however unjustly, to be arraying himself against one of the ablest and best of men."]

For the Christian Spectator.

On Religious Controversies.

The modes in which mankind obtain their opinions, are very different. Some derive them from their parents, and inherit the opinions and prejudices, no less than the estates of their ancestors; others imbibe them from their instructors, without any examination of the evidence on which they are founded; others follow, implicitly, a party to which they are attached; others, from the fascinations of style, or the eloquence of a favourite author, eagerly adopt every sentiment which he advances, and never stop to ask "what is truth?" and others, though few in deed, rejecting the prejudices of education, of authority, and of feeling, with humility, examine before they decide, and bring every argument to the test of reason and of scripture. If the sources of opinion are so various, we ought to expect equal diversity in the opinions themselves.

These observations apply with peculiar force to the subject of Religion. The solemn obligations of the parent, of the instructor, and of the minister, to teach the child to walk "in the way he should go"—anxiety at the immense and eternal consequences suspended on the execution of this duty, both to the child and to his guardians; the awe which the young mind feels, when first the being and character of a God, and an immortality beyond the grave, are presented to its view, all combine, not only to make opinions on religious subjects more generally diffused in childhood, than any other, but also to entail the prejudices of parents, and to fix them deeply in the hearts of their posterity.

If, then, error will arise from parental instruction, and early education, as well as from "philosophy and vain deceit," from dislike to the truth, and from the desire of novelty, shall it be permitted to exist unmolested, or shall its deformity be exposed? Undoubtedly it is a duty to detect and expose error, though, like every other duty, it should be done from the *best mo-*

tives, and in the *best manner*. What is the legitimate *object* of religious controversy, and in what *manner* it *should be conducted*, will be the subject of a few remarks.

If the *glory of God* ought to be the object of every action, it ought peculiarly to be the object of him who enters the field of religious controversy. While he aims to accomplish this, the interests of society, though indeed collateral with his main design, ought ever to be considered as subordinate; and if, at any time, the feelings of party, should solicit to guide his pen, he should never forget that "the wrath of man worketh not the righteousness of God." With an undeviating regard to the glory of God, with a full sense of the importance of religious truth, and of the influence his writings may have on the everlasting happiness, of at least, some of mankind; with a firm determination to redeem the pledge for fidelity, which he gives the public, by the very act of appearing before them, let him remember that his object is holy, and that "the weapons of his warfare should not be carnal, but spiritual."

More particularly—*His object ought to be to elicit and defend the truth*. This, indeed, is the proper end of all discussion; but if it is ever expedient to argue sophistically, or even rationally, for the *mere* purpose of overcoming an opponent, all will acknowledge, that religion is too sacred to be made subservient to the display of acuteness and ingenuity. The great subjects of revelation, the mighty interests of the soul, the prosperity of the church, and above all, the mysteries of eternity, are too momentous, to give sanction to the bitterness of raillery, or the severity of ridicule. The controvertist, who feels the magnitude of the business in which he is engaged, will not rashly hazard the cause of God, and the souls of men, to humble an enemy by sarcasm, or to show his own brilliancy. He considers candid investigation of more importance than the

gratification of personal feelings, or sectarian animosities. Equally free from a vain confidence in his own opinions, and from prejudice against those of others; ready to listen to the voice of reason, though from the mouth of an antagonist—unmoved by the allurements of fancy, and never turning from his path to indulge wit at the expence of moderation, he relies upon argument; and when the discussion is ended, is not elated at victory, at the exhibition of his own abilities, or at the triumph of his sect, “but rejoices in the truth. No powers of reasoning, however overwhelming, no approbation of friends, however sincere—no plaudits of the world, however flattering—no terror and dismay of his adversaries, however deep, can give him satisfaction, if through his efforts “the way of truth is evil spoken of.”

Another object of religious controversy should be, *to exhibit the truth in attractive colours*. Perhaps it will be said, that mankind are so averse to truth, that it is almost impossible to make it appear lovely, when it opposes their favourite prejudices and opinions. It is a lamentable fact, that there is too much justness in this remark, though there is not enough to sanction despair of success. The stronger the prejudices to be overcome, the greater will be the exertion of the good man to overcome them—the greater his caution to avoid giving offence, while he exposes error and establishes the truth.

The business of the philosopher and the theologian, though in some respects similar, in others are different. The former addresses the understanding, and to gain his object, must convince it by demonstration; the latter, unless he would labour in vain, must not only *convince* the understanding, but *allure the heart*. The one can conquer by the force of intellect—the other must with intellect, ally feeling; the one may demand submission in the name of reason—the other must supplicate obedience in the name of Christ; the one

may drive from error by the force of truth—the other must also win from error by the olive branch of peace. The theologian then, should never forget, even in the heat of controversy, though, perhaps, smarting under the illiberal attacks of his adversary, and strongly impelled by feeling to retaliate the wrong, that in contending for the truth, and establishing its claims, he has but half done his duty, unless he also “speaks the truth in love.”

The slightest view of the preceding remarks, will convince us, that if they are correct, *candour* is indispensably necessary, in the discussion of religious truth. Without this, we can neither feel the full force of truth on our own minds, nor impress it on the minds of others; without this, we shall not ourselves, be attracted by its loveliness, nor be anxious to display it to the view of our readers; without this, we may indeed detect the error, but we shall only drive the erroneous farther from the path of rectitude. It is of great importance to the success of an argument on any subject, that the person who advances it, should appear to be disinterested, and to seek, only the good of those whom he addresses. If he should but be suspected of aiming to promote his own interest, though the argument may be sound, we often reject it for the sake of the man. This is peculiarly true in religion. There is something so abhorrent to the feelings, in the very thought of making religion subserve worldly concerns, that we turn with disgust from one whose instructions are correct and important, if he appear to be actuated by impure motives. It is no less the voice of natural feeling than of scripture, “Be ye clean that bear the vessels of the Lord.” But the indulgence of *passion* and of *bitterness*, will surely excite the suspicion, that there is some selfish interest to be promoted—some ill will to be gratified—at least, they will not indicate that persuasive charity “which seeketh not her own, and is not easily provoked.”

Let me not be misunderstood,

while I insist upon the necessity of candour in the religious controvertist, to insinuate that he should be destitute of feeling. No—the candid man is not the unfeeling man; his very candour will lead him to feel more deeply, the importance of the truths which he maintains—to see more clearly, the pernicious tendency of the errors which he opposes—to be more anxious to reclaim the wanderer—and with a holy zeal, as unlike the ebullitions of passion, as their sources are different, to enlighten, to admonish, and if necessary, with meekness and affection, to alarm the conscience by unfolding the fearful end of those “who obey not the truth, but have pleasure in unrighteousness.”

Religious controversy should be conducted with tenderness. While I remark that many who have been drawn into disputes on religious subjects, have erred in this particular; perhaps it may be observed, that a distinction should be made, in the treatment of those who have adopted principles utterly subversive of true religion, and of those whose errors are rather the result of education, than of deliberate dislike to the truth.

Though it may be more congenial, then, to the feelings of our nature, to overwhelm our adversaries with violence, yet, let him who really wishes to reclaim the erroneous, imitate the example of a judicious apostle, who “became all things to all men,” and “in meekness instructed,” not ridiculed, “those who opposed themselves.”

While urging to tenderness, in those controversies which involve early prejudices and opinions, I would not deny the use, and even the necessity of firmness. He who dares not with prudent firmness, support and inculcate opinions, whose correctness cannot be doubted, or who suffers customs injurious to society or religion, to pass unnoticed, may learn his duty from him who would “not break the bruised reed,” but who boldly declared to the scribes and pharisees, “Thus have ye made the commandment of

God of none effect, by your tradition.”

Religious controversy should be conducted with caution. It is at least possible, in the ardour of discussion, to represent the opinions of one, or of several writers, as the common opinion of a whole sect; and to charge their erroneous sentiments on those who dislike them, no less than does the controvertist himself. This, if done from prejudice, is illiberal; if from ignorance, is dishonest; if from malice, is unpardonable. Where is the sect, in which no writer can be found, whose sentiments are censurable, even if the creed which he professes to believe is correct, in which there is no Hymeneus or Philetus, “who, concerning the truth has erred?”

General charges against a community, for the immoral conduct of some of its members, should be made with caution; it is unjust to individuals, and injurious to religion. If the tendency of any doctrines, is to produce immorality, and if this tendency appears in the conduct of the majority of those who receive them, let the fact be stated, and the just inference be deduced; but let not the upright and conscientious christian be covered with opprobrium for vices which he abhors.

As a farther motive to caution in religious controversy, it should never be forgotten, that nothing encourages the enemies of practical piety, more than the dissensions and mutual animosities of those who profess to respect it, and to regard it in all their actions. “Unity of the spirit in the bond of peace,” is not only the glory and defence of the church, but the terror of its enemies; it strengthens the one, and discourages the other. No wonder, then, they triumph when they see christians rending this cord asunder, and casting off the bands of love.

One more reason for caution in religious controversy, which should impress itself with peculiar force on every mind, is the danger of prevent-

ing that exercise of charity, and that truly catholic spirit, which distinguishes the happy period of our existence. Christians appear to feel the influence of the truth, that they are indeed brethren—that they have “one Lord—one faith—one God and Father:” unimportant differences in sentiment, are waved, and even those which are considered essential, do not hinder the interchange of love and good will. The church which has so long been divided, is gradually becoming one, in feeling; and the tree of charity, whose growth and luxuriance had been prevented by the cold sky of bigotry, already blossoms and diffuses its fragrance throughout the nations. Let, then, no unhallowed hand, through worldly ambition or misguided zeal, rudely shake those honours from its boughs, which shall beautify the church, and render her the joy of the whole earth.

For the Christian Spectator.

Is it lawful for believers to marry unbelievers?

IN many places, the churches are greatly agitated on this subject; and it has become very important to christian unity, that the truth be ascertained. Some say, that God has left his children to consult their inclination, and worldly interest in this matter; without particular reference to his glory, or the piety, or even morality, of a partner for life: that this is one of those *indifferent* actions which, in a moral view, deserves neither praise, nor blame. Others acknowledge the inconsistency and inexpediency of such marriages; but cannot see them to be *wrong*; as the bible only forbids connexions with heathen and infidels. They insist, therefore, upon a speculative belief of the scriptures, and external morality, as necessary qualifications; and fondly hope to win the dear companion to Christ. A third class strenuously contend, that these unequal marriages are for-

bidden, not only by a positive precept, but by the very spirit of christianity, which teaches us to prefer the glory of God, and the best interests of our souls, to every worldly consideration. They ask, can it be pleasing to God, to behold one of his children entering into this endearing, and most intimate of all human relations, with an enemy of his law, his character, and kingdom? Must he not view this transaction, as an act of treason against his government. Where is the evidence of that love to the saints, which is made a standing and decisive evidence of their love to Christ? They add, that *voluntarily* to assume weights and hindrances in the christian race, though expressly commanded to lay them aside, is as contradictory to reason and common sense, as to the bible. Amidst these conflicting opinions in the church, where shall the sincere enquirer go to find the path of duty? The unerring oracles of truth are in his hands; but he wishes for an interpreter, in whom he can confide. He looks to his pastor, who is appointed to “feed the flock with knowledge and understanding;” but *this* subject seems almost, by common consent, to be excluded from the pulpit. It is generally esteemed an *exempt case* in casuistical divinity, upon which it is not proper for ministers to give instruction or advice, even when asked.—Some of the most eminent English divines, of the present day, have written on this subject; and shall the American divines be silent, and leave the churches in darkness and uncertainty? The object of this communication, is to call the attention of some of the correspondents of the Christian Spectator to this subject. A faithful exhibition of the arguments on both sides of the question, must result, I think, in the establishment of the truth; and the consequences will be important to the cause of Christ. If it can be made to appear, from the bible, that christians, in the affair of marriage, are allowed to act, *merely* on worldly and selfish principles; the tears of

many a conscientious believer may be dried up, which have flowed for the supposed disobedience of a fellow disciple to a divine precept; and the scruples of others overcome, who have resisted the allurements of wealth and honor, the importunities of friends, and even the pleadings of their own hearts, rather than transgress what they supposed to be the commandment of their God. But if, after solemn investigation of the scriptures, it should be proved, that believers are forbidden to marry unbelievers, the subject becomes immensely important to the interests of Zion.

It will be seen, that only a few of the arguments, on either side of the question, have been mentioned. The subject deserves, and it is hoped, will receive, a full and fair discussion.

An Enquirer after Truth.

For the Christian Spectator.

Paraphrase of CIII. Psalm.

FULL o'er my life, the streams of mercy
roll;
Receive them, then, and bless thy God,
my soul.
On all thy sins, his kindness sets a blot,
And be not benefits, so great, forgot.
He calls me back from dark destruction's
door;
He spreads my life with loving kindness
o'er;
He satisfies my mouth with every good;
And, like the eagle's, is my life renew'd:
Nor mine alone: his tender mercies fall
On many a heart, like mine oppress'd—
on all.
His way of government did Moses know,
Gracious and merciful; to anger slow:
Not heaven itself, the earth is more above,
Than love divine, surpasses other love:

And, when he bids our crimes remove,
they fly,
Far as the Western from the Eastern sky.

O, did you ever see a father mild,
Bend o'er the pillow of a dying child;
Watch every flush that o'er its pale cheek
ran,

And pity, as a parent only can;
Such is the love of God, who, strictly just,
Still knows our frame, and knows it to be
dust.

Man is a flower, exposed on nature's
wild;
Of transient spring, the still more transient
child.

Soon beats the storm, soon fades the
flow'ret's bloom:

His strength, his beauty, find an early
tomb.

Fled are his hopes; his joy, his pride, are
gone;

By men forgot, by earthly scenes unknown.
But round his saints, *JEHOVAH'S* love shall
shine,

And distant ages bless the light divine.

Yet one restriction on his love is laid;
Our God, to be enjoyed, must be obey'd;
Supreme in heaven e'er stands his glorious
throne,

And countless worlds his blest dominion
own.

For such high goodness, bless with one
accord,

The ever-living, ever-loving Lord.
Raptur'd, his name, ye shining trains de-
clare;

Whose will, whose love, to distant worlds
ye bear.

Ye hosts of heaven, who live, or silent
shine,

Doing His will—adore the Hand, divine.

All, all His works, ye heavens, and earth,
and seas;

Unite to sing your Maker's boundless
praise.

Then, when the universal song shall flow,
Uttered by all around, above, below,

From conscious spirits, and from orbs that
roll;

Lift up thy feeble voice, and bless thy God,
my soul.

GRANDEL.

Review of New Publications.

An Essay on the existence of a Supreme Creator, possessed of infinite power, wisdom and goodness; containing also, the refutation, from reason and revelation, of the objections urged against his wisdom and goodness; and deducing from the whole subject, the most important practical inferences.—By William Laurence Brown, D. D. Principal of Marischal College, and University of Aberdeen, &c. &c. Aberdeen, D. Chalmers & Co.

THE opinion has often been advanced, that a speculative Atheist exists only in imagination. Degenerate as is the race of Adam, we are told that no man ever combined so much perverseness of understanding with so much depravity of heart, as sincerely to disbelieve the existence of his Creator. Were we to judge, however, from the conduct of christian divines, we should suppose, that of all the errors against which they are called to array the force of eloquence and argument, they consider atheism as one of the most prevalent and alarming. The Lecture founded by Boyle, has produced several folio volumes, a large portion of which, is devoted to the evidence for the being and attributes of God. Within a century past, a multitude of other works have appeared on the same subject; comprising not only correctives for the atheism of the heart, but reasonings as profound, and demonstrations as elaborate, as if their authors really believed that there is such a thing as atheism in speculation. The truth probably is, that if atheism be defined to mean a full conviction of the understanding that no superior power exists, only now and then such a solitary monster as an atheist has ever lived to dishonor our race. But, if to doubt concerning the existence of a superior power, constitute an atheist, this sceptical, depraved world will

probably long continue to furnish great numbers of such—and still greater numbers of those who disbelieve the existence of God, in the same sense as they may be said to disbelieve any other speculative proposition, to which they never devoted a serious thought.

Mr. Burnett, the founder of a prize for the best essay on Natural Theology, to be written for whenever the avails of the fund have risen to sixteen hundred pounds and for which the work before us has been the first successful effort, was probably one of those who believe that atheists still exist, and that the field of argument for theism has not yet been fully explored. The sincerity of the motives which prompted his generous legacy, we have no disposition to impeach. There may be some reason for doubt, however, whether any important advantage can result from adding to the number of books on this subject, already existing. Direct attacks on the fundamental principle of all religion, whenever they appear, are certainly fair objects of reply; and furnish such occasions to the champion of truth to bring forth his strong reasons, as we shall ever rejoice to see embraced. But as long as the weapons of infidelity are suffered to rest, any attempt to re-fortify the ground, will generally be, at best, only doing over again what has been done by equally skilful hands before. Unless some decided improvement can be made on the usual modes of treating this subject, we suspect that the multiplication of books concerning it will prove worse than useless. When the whole ground of argument is formally surveyed, and the most scrupulous concern manifested, to unravel every difficulty, and anticipate every objection, an impression is left on the mind of the reader, that the advocates of atheism have never yet been silenced; and possibly, that in the

midst of all these subtleties, may be concealed more formidable objections to the truths of natural religion, than he ever before suspected.

But if Mr. Burnett was in the right, in supposing that, more books ought to be written, on the evidences for the being of God, there may still be room for doubt, whether the method of procuring them executed, which he has adopted, was the most judicious. We confess it is with us, no very high recommendation of any species of writing, to appear as the successful competitor for a prize; when that prize is so large as to induce the suspicion that money was the writer's primary object. But of all the kinds of prize writing, we feel ourselves disposed to look with as little complacency as on any other, upon prize theology. The author may be eloquent in the cause of truth; he may display great acuteness in the detection and refutation of error: but a lurking suspicion will accompany us, however unreasonable, that his eloquence was enkindled by other objects than the establishment of truth; and that his logical acumen was at least sharpened, by a bright reversion of a widely different character from that, to which the christian professes to direct his aim. In plain language, his inducements to give the very best face to the point he has undertaken to defend, are so powerful, that we cannot feel entire confidence that he has given an exact picture of the argument, as it stood in his own mind; that he has cheerfully admitted the existence of difficulties, which would blemish his work as a piece of thorough-going controversy, when he felt their force; or that he has suppressed a specious argument, that would increase his reputation with any but penetrating readers, when he perceived its weakness.

If any writer, before whom wealth is hung out as the reward of success, can reasonably claim that his readers should divest themselves of prepossessions like these, it is Dr. Brown. His previous character as an author—

his high standing in the literary world, and the number of competitors (about fifty) through whom he has made his way to the most splendid prize that perhaps was ever offered on a similar occasion, all entitle the work before us to respectful consideration.

The first book, which exhibits the evidence for the *being* of a God, will be sufficient to occupy our present attention. The two remaining books, which treat of the divine *attributes*, and of the *relations* which man sustains to his Creator, may possibly come under review on some future occasion.

In arranging the evidence for the being of a God, Dr. Brown pursues a plan analagous to that adopted by Paley, in his defence of christianity. He places his principal reliance on the metaphysical argument, founded on the existence of finite beings. This he afterwards fortifies, by a chain of subordinate considerations.

He prefaces his main argument with some general remarks on the nature of necessary existence, and on the relation of cause and effect. If nothing could be added to the views of those who had preceded him in these enquiries, it was at least to be expected that he should have avoided their errors. Our author, like most of the late writers on the same subject, has borrowed his ideas of necessary existence from Dr. Clarke. But great and merited as is the reputation of Dr. Clarke, as a metaphysician, his opinions are no more privileged than those of other writers, to implicit reception. For ourselves we must confess, (and it is after no inconsiderable pains to acquire distinct views on the subject,) that the idea of necessary existence advanced by Dr. Clarke, and the whole superstructure of divine attributes, built upon it, appears destitute of foundation. The assent so generally given to his reasonings, may be ascribed, not uncharitably, to the profundity and confidence of manner with which they are exhibited—peculiarities which naturally produce the impression on the mind

of the reader, that there must be something there, more than is seen; that whatever he may perceive, Dr. Clarke, and others capable of penetrating as far as Dr. Clarke, must perceive demonstrative evidence.—When this writer tells us that something must have existed from eternity, we know what he means, and give our fullest assent to it. When he proceeds a step farther, and says, that this eternal being cannot owe his existence to any external cause, we are equally clear. But, when he leaps from this negative proposition, directly over to the affirmative one, that the eternal being must exist by a necessity of nature, and by the same necessity as that by which the three angles of a triangle are equal to two right angles, viz. that his nonexistence implies a contradiction, we cannot follow him. That there is some reason why the Deity should exist, rather than why he should not exist, may be admitted; but for determining the *nature* of this reason, we seem to have no data whatever. The supposition of his nonexistence, may involve a contradiction, or it may not. That it does, we can certainly have no evidence. The existence of any one, or of all, *finite* beings, may confessedly be denied, without a contradiction; and, when all finite beings are mentally annihilated, what becomes of (not the being, but) our *evidence* for the being of the Creator? It obviously vanishes. Dr. Clarke, we are sensible, would say that space and time still exist, and these he considers as attributes, of which the Deity is the substratum. What is meant by considering *duration* as ranking with *power*, *wisdom*, &c. among the attributes of God, those who can penetrate deeper than ourselves into the mysteries of substance and attribute, may be better able to judge. The Supreme Being doubtless has a relation to space and time; but to call them *attributes* of deity, seems neither more nor less than an abuse of terms. An attribute is necessarily dependent; but space and duration we conceive

of as independent. Nor does the necessary existence of space and duration depend at all, in our view of it, on any supposed connexion with a being, himself necessarily existent. A person may be perfectly certain of the former, who never entertained the least idea of the latter. Indeed, if we conceive the divine existence to cease, we can conceive of space and duration no otherwise than as continuing to exist.

But, if the assumption that the Eternal Being exists by a necessity of nature, be unwarrantable, much more so is the attempt to reason from it, and to affirm *à priori* what must be the attributes of such a being. In conducting his general argument, after the usual series of propositions, that something now exists—something has always existed—this something is not a series of dependent beings—and therefore, there now exists an Eternal Being,—Dr. Brown conceives that he has brought the question with the atheists to this single point—“whether the *world* is the eternal being.” In examining this point, he lays the chief stress on what the properties of an eternal and therefore necessarily existent being, may be known by us, *à priori*, to be. He lays it down as a maxim, that whatever exists by no extrinsic cause, must be immutable, not only in its being, but in all the modes of its existence. But how does it appear that an eternal being may not be eternally and naturally mutable? Because, it will be replied, there is no *cause* to produce a series of changes in such a being. We grant that there is no external cause; but may not a continual evolution of changes be the immediate result of his original constitution? Besides, it is to be recollected by those who produce this reply, that the existence of the Deity is itself uncaused, (for although Dr. Brown says* that all existence has a cause, and that of the Deity among the rest, we shall take the liberty to consider

* See page 46.

this as only a wrong use of terms,) and therefore the maxims of reasoning deduced from the changes observed among finite beings, can have, at most, but an indistinct and unsatisfactory application to the Eternal Being. We may set this point in a clearer light, by a supposition which certainly involves no absurdity. Suppose, then, that the atoms composing the material world have existed from eternity: how does it appear that rest, rather than motion, should be a part of their nature? How does it appear that inertness, rather than the different species of attraction, should enter into their original constitution? Yet if motion, and still more, if attraction be allowed to these atoms, an eternal series of changes in the larger masses composed of them, must have been the result. We do not intend by this, that such a system of revolutions as is known to exist in matter, can have gone on from eternity. But there is a wide difference between the physical fact, that the existing revolutions of the material world cannot have been eternal, and the metaphysical principle, that eternal existence is incompatible with any kind of change.

If eternal existence proves immutability at all, it proves too much. Nay, it involves in obscurity the very existence of a first cause. Let us look at the process, by which we arrive at the belief that a first cause exists. We pick up a watch—we find it to contain a system of contrivances, all centering in the production of a useful end. We see nothing in the original constitution of brass and iron, which can give them these symmetrical forms, and this nice adjustment of parts; and we conclude with certainty, although the watch, perhaps, may be found far from the residence of any human being, that it was planned by human ingenuity, and that it was executed by a series of human volitions. We look into the kingdom of nature—we find a multitude of contrivances for the production of useful ends, of the same general character

with the watch, but vastly surpassing it in the variety of the parts, and the exquisiteness of the workmanship. We conclude that these too, owe their origin to a mind, contriving and executing in a manner similar to that of the mechanic, but possessed of wisdom and power proportionally superior.—But in speculating concerning the cause of the watch, were we to be fettered down to the supposition, that the maker, if an intelligent being, was one whose mind was absolutely motionless—who had not a single thought or volition, at the time the watch was forming, which had not existed in precisely the same state from his birth, we should take back our first conclusion. The watch might have existed from eternity—it might have been brought into its present form by a fortuitous concurrence of atoms—it might have originated, we know not how. But we should as soon think of referring it to a marble statue, as to a petrified intellect. So, if every modification of the mind of the first cause is precisely the same now, and was precisely the same from eternity, as at the moment of creation, nothing seems to be gained by supposing such a cause. When we conceive of the Deity as creating the world, we necessarily conceive of him as exercising an act of will directed to that specific object. But an act of will spread out through eternity, is inconceivable; and if supposed, would either produce no effect at all, or a uniform eternal effect. Such a volition furnishes no reason whatever, why any particular event, as for example, the creation of the world, should take place at one moment of duration rather than at another.

It would be somewhat amusing, were not the subject too serious, to observe the manner in which Dr. Clarke and his followers handle his engine of necessary existence. They readily avail themselves of its aid in stamping immutability on the divine perfections, so far as it can be used with safety. But they always keep a

lookout upon their conclusions; and when they see that it is likely to drive them into an absurdity, they either abandon it, or dexterously shift its course, in such a manner as to make it move in seeming concert with other sources of evidence.

In our view, the argument against the eternity of the world from the simple fact of mutability, must be abandoned. It is much more to the purpose to look into the specific changes actually taking place in nature, and to inquire whether *these* are incompatible with eternal existence. There are three classes of changes, each of which, we apprehend, if examined with sufficient attention, will leave little doubt in the mind of the unprejudiced inquirer, that the world has had a beginning.—1. In the course of endless ages, the light and heat of the sun and fixed stars must have been dissipated; and there are no apparent means, by which these elements, when once thrown off, can be restored.—2. The planetary motions are of such a nature, that they must, in all probability, have been long ere this deranged; and if once reduced to a chaos, it is certain that no known properties of matter could ever form a solar system.—3. An eternal series of generations in the animal and vegetable worlds, is physically impossible.

With these hints towards a supply of the deficiencies in Dr. Brown's general argument, we must dismiss it, and proceed to his auxiliary considerations. He commences with a brief and popular exhibition of the argument from design. This chapter will probably disappoint the cautious and discerning reader. Considering the high importance of the topic which it handles, it is passed over quite too slightly; and no pains are taken to guard it against objections. An author who discusses this subject at the present time, may be excused for not entering into that extended survey of particulars, in which Dr. Paley has so admirably succeeded, and in which he has left very little to be done by his successors; but it is certainly incum-

bent on him to present a clear and logical view of the nature of the argument, and to divest it of those metaphysical difficulties which Paley has overlooked. Considered as a rhetorical effort, this part of Dr. Brown's work will not be denied its full share of merit: but rhetoric is not the thing that is wanted. Common minds do not need to be driven by eloquence, into the belief of a divinity, for they never thought of doubting it; while the scrupulous and the sceptical, to whom a work of this kind ought to be chiefly addressed, will rather have their jealousy awakened, than their faith confirmed, by any attempt to bring forward the passions to a decision of the question.

Passing over our author's argument from the structure of the human mind, as containing little, that is either novel or exceptionable, we hasten to the following chapter; which is devoted to the evidence for the being of God, derived from the general consent of mankind. By Dr. Brown, as well as by many other writers, the value of this evidence appears to be overrated. In the first place, the assent to the existence of a God is by no means universal. Not to insist on the instances produced by Mr. Locke, or those contained in President Clap's Essay on Moral Virtue, we are told by Mr. Campbell, the late traveller in South Africa, that many of the natives "have never heard of a God, nor have they a word in their language whereby to denote him." But this circumstance we consider of little comparative importance. The discordance and absurdity of the notions entertained by those who have admitted the existence of superior beings, goes much farther towards invalidating the argument from general consent, than any solitary instances of total ignorance, concerning a Deity. The truth is, scarcely any part of the heathen world has ever admitted the existence of a supreme being possessing any such attributes as we consider essential to Deity. Their creed has admitted, not a single Being, infinite, eternal, and un-

changable, in every natural and moral perfection, the Creator and Governor of the Universe; but a host of beings, of finite natures, born in time, quarrelling for superiority, and actuated by the grossest and meanest of human passions. This objection could scarcely escape the notice of our author. In his reply, he has proceeded on the ill-supported assumption, that the views of man concerning the divinity were originally correct; but have been corrupted by human depravity. We call this an ill-supported assumption; for profane history affords no satisfactory evidence, that a pure theology was ever corrupted; and to resort to sacred history, would be inconsistent with the general tenor of the argument. It is often said, that the idea of a Supreme Being could never have been grasped by the human intellect, unless it had been impressed by the hand of the Creator himself, on the original constitution of man. We feel no disposition to contradict this, if it is asserted concerning the God of revelation, and of reason enlightened by revelation; but surely it can require no very exalted sketch of intellect to confer divine honors, after death, on a distinguished benefactor of his race—to build a temple in honor of the majestic luminary, which diffuses light and fertility over the earth—or to deprecate the wrath of a malignant spirit, which is supposed to control the tempest and the pestilence. The objection is allowed by Dr. Brown, to be a “plausible” one. We would willingly, if we could do it with sincerity, say as much for his reply.

We hope not to be considered as writing under a determination to find fault, if we repeat concerning the 7th chapter, a remark similar to that made on the preceding. Too much weight is given to the late progress of population, and the arts and sciences, as a proof of the recent formation of the world. These circumstances, as well as general tradition, and the appearances presented by the structure of the earth, carry us back to a period, when

the earth has undergone some mighty revolution, by which the mass of its inhabitants has been swept off. If such a revolution has taken place, which none of those with whom we are now concerned will deny, arts and sciences previously cultivated, may, without any improbability, have been buried beneath it; while the progress of colonization and population, since that period, *must* have been such as history describes. In short, all the appearances which the earth exhibits of a recent formation, point us to this revolution, and here they leave us.—Population and the arts, may have been advancing through endless ages, as far as the pre-existing changes in the condition of the earth, and the depravity of the human character would allow—and the earth, with its inhabitants, have been reduced, at the time of the last great revolution, to a state of infancy. The mountains of the old world might have been levelled by the gradual attrition of numberless ages—but the deluge would be sufficient to create new ones. The traditions of heathen nations are too confused and contradictory, and their systems of cosmogony are too childish and absurd, to deserve notice in this connexion, any farther than as they lend some slight confirmation to sacred history.

The closing argument of our author, which exhibits the evidence for the divine existence furnished by revelation, will be read with uncommon interest. He is aware that to appeal to the declarations of scripture on this point as authority, would transgress the canons of logic. “For,” as he justly remarks, “unless the existence and government of God be previously granted, the sacred oracles, as proceeding from him, can have no authority.” He therefore introduces the bible as an existing phenomenon, which requires to be accounted for; and places it on exactly the same ground, in the argument, with the existence of the human body, or of the planetary system. In connexion with the contents

of the scriptures, he takes a survey of the extraordinary events which accompanied their promulgation, and the establishment of a new and purer system of religion and morals, considered merely as facts, resting on historical evidence; and concludes, with great force, that more than human power must have interfered for their accomplishment.

The argument is summed up in the following paragraph:

"If all this be incontestable, we have a series of events, utterly unaccountable, according to the ordinary course of human affairs. We remark particular events foretold ages before they happened, and happening at the predicted period—we observe actions performed greatly beyond the natural powers of man—we see a system of *doctrines* and *precepts* greatly surpassing human *wisdom* and *virtue*—we discover an entire scheme of moral administration, utterly irreconcilable with any view of human affairs, which ordinary history exhibits. All this, then, clearly displays an *intelligence* and a *power*, greatly exceeding those qualities, as possessed by human nature. What is the conclusion? It is this; that *wisdom* and *power*, more than human, are here evidently displayed. That *power* and *wisdom* must have been either *created*, or *self-existent* and *eternal*. If the former, we must be ultimately led to that *wisdom* and *power*, which are inherent in their possessor; if the latter, we arrive immediately at *God*! In this manner, and by this mode of arguing, the *existence of the deity* may be established, or at least strongly corroborated, by the view and the history of *revelation*."—pp. 154—156.

The two concluding chapters of this book, are devoted to reflections, arising from the existence of the Deity, regarded as proved, and to an examination of the causes of Atheism. It is natural to turn our thoughts upon the alternative which we must embrace, if we reject the evidence for the divine existence; and to reflect, that, if theism be encumbered with difficulties, atheism is overwhelmed by infinitely greater ones. This subject is not merely a matter of argument, but also, in the highest degree, of sentiment, and feeling, interwoven with human nature. The conviction of an omnipotent, omniscient, infi-

nitely wise, and good Creator, invests the whole of nature with a new and pleasing aspect. To it, man owes all his elevation, and all his hopes. Let him endeavor to exclude it, and he becomes a deserted, base, hopeless, and miserable creature. *Society* could not subsist without it.—*Morality* would lose its chief support, and be divested of its most powerful sanction. On these, and similar thoughts, our author enlarges with a degree of feeling and eloquence, which reflect honor on his talents as a writer, and his character as a divine.

"But if the evidence of deity be irresistible, be enforced by *sentiment* as well as by *reason*, and the rejection of it be accompanied by such dismal consequences, how comes it to pass that any of mankind, endued with *judgment* and *knowledge*, should ever have avowed a disbelief of this grand and fundamental article?"—p. 166.

We cannot follow Dr. Brown through his elaborate answer to this enquiry. In general, he notices, among the causes of atheism, "the foolish affectation of superior penetration and knowledge,"—the difficulties attending the conception of the divine attributes—the "disposition to reason from the *abuse*, against the *use* of a thing," in consequence of which, many, observing the absurdity of the prevailing opinions concerning the Deity and his worship, have been led to reject all religious principles—and lastly, the "depraved passions and illicit pursuits" of mankind. He admits, however, in concluding, that

"These causes of atheism, have not produced very extensive effects on the *speculative* principles of mankind. The inherent force of the multiplied evidence in support of the existence of *Deity*, and the natural feelings of the human heart, have, generally, secured the speculative belief of this fundamental doctrine, although its influence on *practice*, has not been adequate to the *intellectual* conviction, which it is calculated to produce, and has, in reality, operated."—p. 178.

If we may be allowed to hazard a general opinion concerning that part of Dr. Brown's work, which has form-

ed the subject of the foregoing remarks, we would say, that, with many excellencies, it has two prominent defects:—a too close adherence to the arguments and views of the distinguished writers who have preceded him,—and too little attention devoted to those subtle objections of infidel writers, which unsettle the minds of that class of readers, for whom a work of this nature ought to be chiefly designed. In one word, we conceive that our author would have written better, if he had himself, at some former period of his inquiries, been inclined to scepticism. None can meet the difficulties which doubting minds feel, on subjects like these, so well as those who know what doubting is, by experience. Had Mr. Hume been so fortunate as to satisfy himself concerning the truth of the great doctrines of natural religion, his defence of them would have been invaluable. Dr. Brown has not the acuteness of Berkeley, nor the uniform candour and coolness of Paley. He seldom appears willing to make concessions to his antagonist; and when this is done, it is in a way which shows him to possess, in but a partial degree, that *indifferency*, which Mr. Locke so justly recommends in the investigation of truth. His style is generally free from the defects of negligence; but it will probably be considered as rather laboured than elegant. Not unfrequently, he rises into a strain of animated and eloquent discussion; but his eloquence is too often declamatory; and in the midst of his animation, he is too apt to lose sight of those nice distinctions which are essential to the conclusiveness of his reasonings.

A Sermon preached at Haddam, Dec. 16, 1818, at the ordination of the Rev. John Marsh, Jr. by Abel M'Ewen, pastor of the congregational church in New-London, Middletown, Conn. Clark and Lyman, 1818.

Christian character must often be

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the subject of consideration, in our religious assemblies. It must commonly be spoken of by those who profess to be christians, and who are thus compelled to speak indirectly of themselves. The language of prayer is necessarily supposed to express the personal sentiments of him who conducts this part of worship; and so far as others unite in this service, they adopt it as the expression of their own opinions and feelings. Hence it comes to pass, that all know what are the views and feelings of the christian. The humble language of confession, and the high expressions of hope, are alike heard by a promiscuous crowd, of which the greater number is unprepared to sympathize, either in the penitent grief of the christian for his sins, or in his humble, but firm and joyful hopes from the promises of the gospel. These exposures of the heart, will often be witnessed, by the light-minded and profane; who will judge without candour, and injure by misrepresentation. These same persons, also, hear the christian reproved for his dulness, admonished for his faults, and reminded of the native and deep rooted evils of his heart. Christians are, therefore, not only in their conduct, but in their thoughts and affections, like *a city set on a hill which cannot be hid*. The heart of each individual is not indeed so open to inspection as his life, but there is so much of what is presumed and professed to be the personal sentiments and experience of all christians held up to public view, and carefully scanned before the world, that the vain, the humble, and the modest will sometimes, in turn, be elated, shamed, and confused. It is, therefore, alike necessary to the comfort and profit of the christian, and to the instruction of the sinner, that the sentiments and feelings of christians, with their virtues and their faults, should be mentioned in public with modest caution, and scrupulous correctness. Thus compelled to make their own character so much the subject of re-

mark, and public inspection, and openly to discuss the nature and value of those graces which constitute the christian temper—a temper which gives them a valuable distinction among their fellow-men; christians cannot too carefully guard against the imputation of fanaticism and extravagance, of arrogance, inconsistency and insincerity.

Of the apparent incongruities in the christian's account of himself, none is more striking than that which is explained in the sermon mentioned at the head of this article. The text is the declaration of Paul, *Unto me, who am less than the least of all saints, is this grace given; that I should preach, among the gentiles, the unsearchable riches of Christ*; Eph. iii. 8. In another passage the same apostle has said, he supposed himself *not a whit behind the very chiefest apostles*. The language of others in the Old Testament and in the New, in like manner, abounds in declarations of great unworthiness; and the best men, whose names are found on the pages of scripture, declare their own insignificance and guilt, in terms the most distinct and expressive. David, Moses, Jeremiah, and all, of whose sentiments respecting themselves any considerable memorial remains, unite in abasing themselves before their Maker. Yet these same men in other passages assert their own righteousness, and their title to be counted among the saints of the Most High. Of these honours, they indeed profess themselves unworthy, but maintain that they are made *MEET to be partakers of the inheritance of the saints in light*. And at the present day, those who claim to be christians, imitate in this respect, the language of saints of former times; use their words in the public services of devotion and instruction, and in religious conversation, as well as in private meditation and prayer. The same persons too, who adopt such humble language, profess to be holy unto the Lord, and to be distinguished from the great body of the world, by

a peculiar excellency of character, and holiness of heart, which, though it does not make them worthy to be raised to the happiness of heaven, gives them, in some measure, a fitness to join in the holy and honourable services of that happy place. To be at once so vile, and so holy, so deserving of punishment, and so fit for reward, seems sufficiently paradoxical to careless minded men of the world. Though the language above-mentioned is, apparently, often used without much of the humility, on the one part, and the safe ground of hope, on the other, which authorise it, and is thus, especially, exposed to *ridicule* and *misapprehension*, yet the truth and propriety of it, in the mouth of the genuine christian, are easily discovered by those, who will set themselves honestly to study the condition and character of man as a redeemed sinner.

But when, a *comparison* is made, and the writer, as in the text, calls himself, not merely an unworthy disciple, which might leave room for the true followers of Christ to be less worthy than he; but declares with a singular and most expressive form of words, that he is *less than the least of all saints*; and when, also, in another passage, he calls himself, not a great sinner, an expression which would leave room for others to be more sinful than he, but asserts that he is *the chief of sinners*; a man not conversant with the language and feelings of christians, is surprised and ready to doubt the sincerity or sound mind of the speaker. When, further, the same language of comparison is taken up by christians in every age, and by numbers at the same time, professing severally that they are the chief of sinners, and the least of saints, a stranger to christian experience is ready to suspect them of extravagance: for it is plain that there can be but one *greatest* sinner, and but one *least of all saints*; and while to a calm beholder, many of those who adopt this language, seem no way entitled to the place they take, it is dis-

ficult to discover how they can persuade themselves they ought to take it. It often appears as if it must be plain to them that they ought not. To see such numbers, deliberately and most seriously setting themselves lowest in the great christian brotherhood, and doing this not from complaisance or good manners, as a modest man might place himself in the lowest seat at an entertainment, but in their addresses to him who is as little pleased with expressions of humility we do not feel, as with the exhibition of pride which we do;—to see this, may sometimes excite pity or contempt, in sober minded men, who have not felt the power of the gospel. Nor is the correct explanation of this seeming impropriety, at once apparent to every christian. Those who have directed their thoughts to this subject, will be gratified by the perusal of the discourse before us.

After an introduction, in which the author speaks briefly, but in distinguishing and expressive language of the "honour which God in his word assigns to the christian," and of the piety, activity, and humility of the apostle, he states his purpose to "attempt to ascertain those considerations in his mind, which produced the sentiment of self-abasement, expressed in the text."

He first states *negatively*, after an ancient method of discourse, often ridiculed, but sometimes, as on the present occasion, very correct as well as convenient, some things by which this sentiment of self-abasement was *not* produced, and here considers the character of Paul in reference to three particulars, which might seem to one not well acquainted with the christian spirit, ready to offer themselves to his thoughts when he instituted a comparison of himself with other saints.

"It is not apprehended, that he thought he was less than the least of all saints, because he accounted himself a distinguished sinner, before he was sanctified. Nei-

ther, because he was not distinguished by signal employments, and qualifications for usefulness: Nor yet, because he supposed that he had not actually acquired so great a measure of knowledge—or faith—or repentance—or love—or other evangelical virtues, as the most inconsiderable saint had attained."

"A remembrance of his peculiar sinfulness, while he was unsanctified, induced him to believe, and to say, that he was the *chief of sinners*. But to be the chief of sinners, previous to sanctification and forgiveness, was not, in the view of a man of Paul's religious opinions, inconsistent with the transformation of the same sinner, by the agency of the Holy Spirit, into a subject of eminent holiness. His apprehension was not, that a man has, naturally, a principle of internal holiness, which will improve by cultivation, and finally attain the full growth and maturity of eminent holiness."—p. 5.

"Some people seem never to think or to speak of distinguished piety, without connecting it with great natural goodness, and personal merit. But all such notions of religion are derogatory, in the most impious degree, to the character of God the Father, and of the Redeemer, and of the Holy Spirit, as exhibited in the gospel. If any glory be given to God, in this exhibition, it is the glory of redeeming men from a state of enmity, rebellion, guilt, and ruin, to a state of holiness, submission, justification, and safety, by free and efficacious grace."—p. 6.

In speaking of the signal employments and qualifications which distinguished the apostle, and showing that he did not undervalue them, when he made himself of so small account, as in the text, the author again recurs to the dignity and honour of the saints, however obscure and humble in life.

"Let a person be rich only in faith and good works; let him that is weak, and poor, and base, in a worldly sense, only do the will of God within the sphere of his own talents, and, Paul knew, *the same should be esteemed great in the kingdom of heaven*. Here is the comfort of our religion. It extends to the wilderness—to the cottage—to the hovel—there, in rags, upon a bed of straw, emaciated by poverty and disease, forgotten by the world, you may find one originally weak, and little polished; and yet his intrinsic worth, and honour from God, shall, one day, show the dimness and emptiness of all the glory of earthly principalities and thrones; one, holding fellowship with Christ, and communing with God; one whose soul has

already risen superior to the mean considerations of earth, and sense, and time, and whose heart is undergoing the last refinement of grace, to fit him for a seat at the right hand of God."—p. 7.

It is also easy to see that a man of Paul's discernment, and acquaintance with his fellow christians, with whom he was personally acquainted, having been to so many, in the places where he preached the instrument of their conversion, and their instructor and adviser at their first and imperfect reception of the gospel, he could not but believe that there were some—that there were very many, very much inferior to himself in all that constitutes the character of a saint.

The true causes, according to the author before us, of the self-abasement of Paul, are to be found in "his thorough acquaintance with the law of the Lord—his profound knowledge of his own heart—his intimate communion with God—his great charity for his brethren—and his affecting sense of obligation and gratitude to God, for entrusting him with the dispensation of the gospel." The character of the apostle, in these respects, is drawn by a few skilful and faithful touches. Unlike the many young sermon writers, who think they must give us a history of Paul, when their text happens to be taken from his writings, and who weary us with long stories of his persecution of the christians—his conversion—his piety, and his labours; our author acts upon the fair and rational supposition, that we have read the New Testament, and kindly spares us the weariness of hearing facts familiar to our memories, told without the coherence and interest they have in the original record. The points in the apostles history, and the particulars in his own account of his sentiments and experience, which suit the purpose of the writer, are selected and managed with great felicity. He is peculiarly happy in giving us so much of the language of scripture, as continually to refresh our recollection of the narrative of the sacred writers, without

introducing long quotations, which might encumber the structure and break the regularity of his sentences, or distract our attention by containing matter foreign to his purpose. We even think his sentences, which are made up in part, of the phraseology of scripture, have often more harmony and an easier flow, than those which are entirely his own. We have attempted to account for this singular circumstance, by supposing that when he has to insert in a sentence, a borrowed passage, the very difficulty of the task, and the gratification found in executing it well, induce him to bestow on it the requisite care.

We shall not attempt to follow him through the delineation he has given of Paul's views of the love of God, and of his own heart; but on the latter point, we must insert the following:

"Paul had another advantage for self-knowledge: He led a life of great vicissitude. A frequent and just remark is, that *we know not what we are until we are tried*. Paul's life was made up of great events.—Before and after his conversion to Christianity, he was perpetually within the whirl of momentous transactions; and these transactions were always of a religious nature; calling his mind to action on moral principles. His spirit was tried by the possession of power, and the deprivation of liberty. It was assaulted by insult, tempted by hope, and elated with success. Appeals were made to his malice and revenge, to his pity and clemency.—He was tested by losses and injuries, disgrace and pain. With a mind of his acuteness, with a conscience of the most delicate sensibility, acting in the light of the divine law, he must have known much of himself.

"But his peculiar self-knowledge was not to be ascribed wholly, nor principally to the happy construction of his intellect, nor to his situation and changes in life, nor to his theoretical investigations and knowledge of the divine law; but to the impression of the Holy Ghost, causing his mind to act; to admit and to apply the law of the Lord, to the emotions of his own soul, and to his overt conduct, and influencing him rightly to use all his advantages. Until these impressions, which he received under the Gospel, and that, after the limit of middle age, he had learned nothing of his true character."—p. 10.

We quote what he has said, re-

specting Paul's views of his brethren, because we deem it particularly necessary to account for the result of his comparison of himself with others.

"Paul had great charity for his brethren. He was ready to conceive that they were not conscious of so great sin as he was: that they were actuated by better motives, or by motives more uniformly good. *Let each one esteem other better than himself*, was a direction which his own heart seems to have dictated. He did not perceive, and he could not presume, that they had such annoyance from internal sin, such interruptions in their hopes and comforts, such a warring in their members, such a conflict, and sometimes such a defeat when they *would do good*."—p. 12.

We add two other passages on the Apostle's views of his ministry.

"He saw most affectingly the goodness of the Redeemer, in permitting him to preach among the Gentiles. *To me is this grace given*. It was a new, a rich favour. He looked beyond the confines of the Hebrew nation, to which the ministry of Sovereign Grace had been chiefly confined: he looked upon men and nations given wholly to idolatry; but for whom the Saviour had tasted death; and on every side the compassion of heaven was opening to him a door of utterance. He entered a scene wide as the world, in which the joys of believers and the glory of Christ should mingle their sweets and their beauties: a scene, in which we this day act; a scene, which holds in requisition and tunes with ecstasy every harp in heaven; a scene, which shall complete the tragedy of Satan's kingdom, wind up with the wonders of the millennium, and give place only to heaven.

"Had it seemed a light thing to the preceding Apostles, that they should be the servants of Christ, *to raise up the tribes of Jacob, and to restore the preserved of Israel*? Paul went forth to rally the world unto reconciliation with God. His summons was, *O earth! earth! earth! hear the word of the Lord!*"—p. 13.

"Paul was sensibly privileged, not only in the wide range given to his labours of love, but, also, by the nature of his message. He might *preach among the Gentiles the unsearchable riches of Christ*. He looked deeper than any man into the mysteries and treasures of the gospel; and still they were unfathomable and inexhaustible.—Here was a science for endless research; a subject for endless elucidation; a storehouse from which a steward of the mysteries of God might take for ever and give to the poor. After all his learning and study;

and after going with the lamp of inspiration into the *arcana* of the Gospel, and bringing forth all which the mightiest human talent could produce; he saw more which was still to be brought forth, for the use of the world, and the happiness of the church. These *riches of Christ* were all that perishing sinners needed—*wisdom, righteousness, sanctification, and redemption*. When they had been carried to any inconceivable number the fund was still complete for the supply of others. That the Apostle might go forth with these undiminished bounties of grace, into the Gentile world; where nations and generations had died by a millennial famine of the word of God; and might then, from place to place, with a hand ever prodigal and ever full, administer salvation from wrath, and earnest of heaven; was a distinguished blessedness of which he could not think, without astonishment at the grace of God, and at his own imperfections. Had he been merely permitted to witness the wide diffusion of this rich grace; his privilege would have been worthy of an angel's gratitude and praise. To be an instrument in the accomplishment of it; to be selected as the first, the greatest, and the most distinguished instrument; was an honour from which he shrunk with astonishment and humility. If he, thus dignified by heaven, did not excel all other men in gratitude, and obedience, and fidelity, he conceived, that between his advantages, and his usefulness, there would be a wider disproportion, than there was between the advantages and the usefulness of any other saint.—p. 14.

We think, however, the author has not deduced from his train of remarks exactly the full inference to which it leads. If it was distinctly in his own thoughts, he was, perhaps, too earnestly, we would say also, too usefully employed in enforcing the practical results of his subject, to leave him at leisure to state carefully the speculative conclusion, which a less fervent mind would derive from the same premises. This inference we conceive to be that when the Apostle calls himself *less than the least of all saints*, and declares himself the *chief of sinners* he spoke the language, not of his judgment, but of his impressions. He does not set down carefully to weigh his own sins against those of his neighbours, or to compare with nice precision the measure of his own attainments in holiness with theirs.—His thoughts are on *his own* sins. He

is looking at *his own* want of grace. *The heart knoweth his own bitterness.* In the language of the author, "he did not perceive, and he could not presume" that others had so much sin, and so little holiness. In this direction of his thoughts, with especial intentness and scrutiny upon his own heart and his own situation, he is an example for the imitation of Christians in every age: and in comparing after his example, our conduct and affections, with the strictness of the law of God, and with our obligations to gratitude for his favours, if we make the comparison, possessing like charity for our brethren, and enjoying similar communion with God, it will not be strange if our feelings prompt us to take up his language of self-abasement, and constrain us to call ourselves *less than the least of all saints*, or, the *chief of sinners*. We see our own sins more clearly than we see the sins of other men; we perceive more imperfection in our faith and obedience than we discover in those of others.

We are, indeed, in danger of taking up such humble language, when there is little correspondent feeling in the heart; and the careless use of the most serious and humble expressions has sometimes brought them into discredit. They ought not to be used on every occasion. If our feelings are dull, we ought not to abound in profession of humility, so much as in petitions for grace. But we see nothing to forbid our adopting even the most humble, or the most joyful language of the ancient saints on proper occasions. Such occasions too, are likely to occur in the experience of

every careful Christian. Their most devout, and humble, and elevated strains, should not be chanted by us with habitual indifference, nor degenerate into the mere cant of our religion. But when we have their *great trial of affliction, the abundance of their joy, and their deep poverty* of spirit, our lips may adopt the language of theirs, disregarding the imperfection which has been mentioned.

We conclude with one more extract.

"Of all the servants of God below, Christian ministers are permitted to stand the nearest to their adorable Sovereign.— Their character, to multitudes enslaved by sin, and estranged from God, may seem contemptible; their employments may appear insipid. Let then, these bondmen and strangers, do the service of this earthly tabernacle; and if they will not take better counsel, set their hearts upon the wood which they hew, and upon the water which they draw; let others, more proud, but scarcely more wise, if they cannot be prevented, seek ultimately and exclusively, the business and honours of the state: let them content themselves upon the dreary outposts of the spiritual kingdom; and from dark and hard necessity, execute the sealed order of heaven; but those that know God, are willing to reside at the court; to dwell in the holy presence of Infinite, but condescending Majesty; to be taken into the cabinet; and, at the pleasure of the King of kings, to be made prime minister of his earthly empire of grace. What if there be a discipline over the house of God! What if *hardness* must be here *endured*! Where is the Christian, where the Christian minister, who is not shocked at his own insensibility, to the kindness of God; when Paul, after he had suffered and agonized in the service of Christ, is heard, from the depths of abasement, with the same breath, confessing his insignificance, and praising his Lord and Redeemer."—pp. 14, 15.

Literary and Philosophical Intelligence.

Arrangements are making in England, for publishing a complete edition of the works of President Edwards, the younger.

The first number of a religious periodical work entitled 'The Washing-

ton Theological Repertory,' and printed in the city of Washington, has appeared. It is published in monthly numbers of 32 octavo pages each; and is conducted by clergymen of the Protestant Episcopal church. From the

principles which it recognises, it promises to be of service to the cause of revealed truth.

Petrifactions.—It is well known that in the Western District of the State of New-York, petrifactions are not unfrequent. On an eminence in Cazenovia, have lately been discovered numerous petrified substances; among them are numbered lobsters and oysters;—a proof that the ‘fountains of the great deep, once flowed over a country now remote from the waters of the ocean.

Manuscripts found at Herculaneum. The number of manuscripts and of fragments originally brought from the excavations at Herculaneum to the museum at Portici, amounted to 1,696; of these 88 have been unrolled and found in a legible state; 319 have been partially unrolled and found not to be legible, and 24 of the manuscripts have been presented to foreign potentates.

Sir Humphry Davy has examined the 1265 that remain, and has published a ‘Report on the State of the Manuscripts.’ They are of Papyrus, and he states that their nature has been generally misunderstood. They have not, as is generally supposed, been carbonized by the operation of fire, but are in a state analogous to peat, the leaves being generally cemented into one mass by a peculiar substance, which had formed in a long course of ages, during the fermentation and chemical change of the vegetable matter which compose them.

Of the 1265 manuscripts which occupied the attention of Sir Humphry Davy, by far the greater number consist of small fragments, or of mutilated or crushed manuscripts in which the folds are so irregular, as to offer little hopes of separating them so as to form connected leaves; from 80 to 120 are in a state which presents a great probability of success.

Of the eighty eight manuscripts, mentioned as unrolled, the great body consists of Greek philosophers or sophists; nine are of Epicurus, thirty two bear the name of Philodemus, three of Demetrius, and one of each of the fol-

lowing authors;—Colotes, Polystratus, Carneades, and Chrysippus. The subjects of these works, and the works of which the authors are unknown, are either natural or moral philosophy, medicine, criticism, and general observations on the arts, life, and manners.

It is stated that the Botanic Garden at Copenhagen, is equal to the similar establishments in Goettingen, Vienna, Padua, Turin, or Genoa. It is particularly rich in Alpine plants. The herbal in the library of the garden comprises more than 20,000 species, with their appellations and distinctions.

Prussic Acid.—This acid in its most concentrated form, is, without doubt, one of the most active poisons known. It was discovered by Scheele, of Sweden, in 1780. The effect of some prepared by Gay Lussac, surprises even those who are accustomed to witness the effects of poison. The extremity of a glass tube, which had previously been dipped into a vial containing it, was introduced into the throat of a dog. The tube had scarcely come in contact with the tongue, when the animal made two or three long and rapid inspirations, and fell dead. An atom of the acid was applied to the eye of another dog; the effects were as sudden and as fatal as in the preceding experiment. A drop of the acid, diluted with four drops of alcohol, were injected into the jugular vein of a third dog. The animal ‘fell dead that instant, as if struck by a cannon shot, or by lightning.’

Yet, notwithstanding the activity of this poison, it has been introduced as a remedy in the treatment of Pulmonary Consumption. It is unnecessary to mention, that it is given in small doses, diluted. It is said to relieve the irritation and cough, promote expectoration, and produce sleep. The acid, prepared as recommended by M. Planche, of Paris, is more uniform in its strength, and possesses more energy, than that of Scheele, but less activity than that of Gay Lussac. Further experiments must determine the propriety of its use.

List of New Publications.

THEOLOGY.

An Essay on the Inability of Sinners. From the Evangelical Guardian and Review, for February and March, 1818, printed at New-York. Second edition. By a Presbyterian. Philadelphia.

Moral Agency; or Natural Ability consistent with Moral Inability: being remarks on "An Essay on the Inability of Sinners, by a Presbyterian." By a Christian. Philadelphia.

MISCELLANEOUS.

Sketch Book of Geoffrey Crayon, Gent. No. 2, 8vo.—New-York.

An Abridgment of Murray's Grammar, with additions from Webster, Ash, Tooke and others; and an appendix containing early lessons in pars-

ing, designed particularly for young learners, 18mo.—New-Haven.

[This abridgment of Murray is well executed, and the selections from other writers are judicious. It will be found a very useful work in our common schools.]

American Atlas, Nos. 1 & 2, containing Maps of New-York, Ohio, Indiana, America and Asia, being a continuation of a series of maps intended to exhibit a complete topographical view of the United States, on a scale of fifteen geographical miles to the inch, together with general maps of the other portions of the world.—Philadelphia.

Conversations on the Human Mind; By Ezra Stiles Ely, D. D. 12mo.—Philadelphia.

Religious Intelligence.

AMERICAN BIBLE SOCIETY.

In our last number, we published some extracts from the Third Annual Report of this Society. In this Report, it is further stated, that—

'The number of Bibles issued from the Depository in the course of the the past year, is 23,870, and of New Testaments, 7,248; which added to the Bibles issued during the two preceding years, (24,004,) make the total number issued by the Society since its organization, to be *Fifty-five Thousand One Hundred and Twenty-two* Bibles and Testaments.

The only reason why more has not been done in gratuitous distribution of the Scriptures, has arisen from the pressing calls of the Auxiliaries, whose orders for the purchase of Bibles, the Board have thought it but just to answer promptly as possible; and whether the Scriptures shall come to the needy as a gratuitous gift, immediately from the Parent Institution, or from its Auxiliaries, it amounts to the same thing in the end—"The Word of the Lord has free course, and is glorified." The Board are happy to be able to state, that wherever they have sent

the Sacred Volume, whether as a donation, or in return for funds remitted to them, it has been received with thankfulness; and the Auxiliaries, far from being divided from each other, or from the Parent Institution by any local Jealousy, seem to vie with each other in hailing the prosperity of the American Bible Society, as a token for good to the whole land. The time has now come, when they can reap every expected advantage from the relation they have so fondly cherished. The ability of the Parent Institution is such, that it can meet the demands of its present Auxiliaries promptly and fully.'

The whole number of Auxiliary Societies, officially known and recognized, is one hundred and ninety.

'There have been received into the Treasury during the past year—

By remittances from Auxiliary Societies,	\$26,288 94
By remittances from Societies not Auxiliary,	2,579 45
By Donations from Benevolent Societies,	375 25
By congregational collections,	105 80
By legacies and donations from individuals,	1,117 60

By contributions from various congregations, Masonic Lodges, or individuals, to render Ministers Members or Directors for life, of the American Bible Society, 6,203 00
 By annual dues and life subscription from members, 1,366 25'

From the Appendix to the Report, we publish the following extracts from the correspondence of the Society.

Extract from a letter of the Honourable Elias Boudinot, L. L. D. President of the American Bible Society, dated Burlington, Feb. 24, 1819.

Having suffered during another month a pretty close confinement to my bed and room; by the will of God, I gratefully acknowledge his undeserved mercy, in giving me the expectation of sitting up, and looking a little about me. Indeed I should not have attempted to dictate this letter, had it not been for the receipt of one from a female correspondent, with an Indian name in the Delaware language, which has roused both mind and body to reflections, considerations, and conclusions that it is easier to conceive than express. I know not what you or my beloved brethren in the gospel cause may think of it, I must confess myself both honoured and gratified by this extraordinary and worthy correspondent. I enclose an exact copy of the letter, with the one hundred dollars enclosed. May her mite tend to the overflowing of the Lord's treasury, and add to the fund preparing for the enlightening and instructing this remnant of the people of God; for though I may be mistaken, and they may not be of the chosen race of Abraham, Isaac, and Jacob, yet they are of Gentile nations, who have exceeding great and precious promises of being called in this latter day to the fold of Christ's flock. When you read this letter, you will have all the knowledge of the circumstances attending this agreeable business, that I have. When you lay it before the board of my worthy fellow labourers in the Lord's vineyard, I am sure they will feel their gratitude increased, that they are found worthy to be husbandmen in their master's service.

The following is the letter referred to by Dr. Boudinot.

February 1st, 1819.

DEAR SIR,

My heart and eyes are gladdened with a sight long desired—a specimen of the *translation of the Scriptures* into the language of our western neighbours; and from the impulse of congenial feeling, I send you *congratulations*.

I rejoice with you;—with you, I raise my soul in grateful adoration to Him, who claims “the heathen for his inheritance! and the uttermost parts of the earth for his possession!”

Emigrating early to the west, I formed a sort of acquaintance with several Indians; many of whom I respected as men of understanding: and I have often heard them lament the distressing situation of their country—the ungenerous *avarice* of the *whites*, and the ungovernable passions of their own people!

About the year 1800, in the month of June, near the middle of the day, as I sat at work in the airy parlour at L——, I commanded a view of the smooth green yard, shaded from the fervour of the sun by the depending boughs of two luxuriant weeping willows, which two years care had brought to a state of sentimental perfection. The harmony of the scene so perfectly accorded with the feelings of my heart, that, in that moment, I experienced a tranquil delusive happiness. I ceased to think that, in all the earth, there was a human being less happy than myself!

This mental rest was interrupted by the entrance of two strangers of uncommon interest in my feelings. The first was my old friend the Delaware chief, the Great Bock-on-jai-hai-lus. I rose to meet him with cordial welcome. After shaking my hand, he said, “Le-na-pah-quay,” (a name given me by the Delaware Indians) “this is my friend king Ka-box-ki.” They took their seats, and informed me they called for the purpose of taking dinner with me, (having made the engagement with my husband in the city.) They were on their return from seeing their *great father* as they called the President.

At dinner they received my attentions as easy as persons of good breed-

ing do, in those circles where good breeding excludes every useless ceremony.

King Ka-box-ki was silent; when he spoke, it was in the Delaware tongue; he desired his friend to tell me he could not speak English. Bock-on-jai-hai-lus was more communicative; he informed me the President had said they must improve their ground—their young men must learn to plough—their young women must learn to spin. He seemed *dejected*, but *noble* and *animated* in his whole deportment. While we sat at the table, after the cloth was removed, and after some conversation, he said, "Le-na-pah-quay, we now go."—"And when shall I see you again, Bock-on-jai-hai-lus?" said I. "Me old," said he, "me soon lie down," spreading his hand with a low horizontal motion; then raising his eyes to heaven, and extending his hand towards me with devout expression, he added, (with an effusion of feeling—I have never seen one more expressive,) "but we shall meet *with Jesus*!" With sympathetic ardour and christian love, I took his hand, inquiring with rapture, "Bock-on-jai-hai-lus, do you know Jesus?" He answered, with firmness, "Me know Jesus—me love Jesus!" then rising from the table, they shook hands solemnly, saying "farewell!" My eyes followed their venerable figures till the door closed from my view, for the last time in *this world*, the great Bock-on-jai-hai-lus, and his friend king Ka-box-ki.

The interview, so truly sublime, interested me more tenderly to a *nation of strangers*, than I could have experienced from any other circumstance, and brought to my heart, with sweet conviction of its efficacy, "in Christ Jesus there is neither male nor female, Barbarian, Scythian, bond, nor free!"

Often has my heart reverted, with much tender recollection, to *this scene*! often in the sincerity of my soul, have I wished it might be in my power to contribute my *mite* towards some favourable prospect of their religious improvement; for I firmly believe they are vessels of mercy. And now, my dear Sir, that my faith may not be dead, "being *alone*," I commit into *your hand*, as President of the American Bible Society, and the friend of humanity, one hundred dollars, for

the department, (particularly) of the Delaware translation.

With sentiments of high respect, I am, dear Sir, your sister,

LE-NA-PAH-QUAY.

LIST OF OFFICERS OF THE AMERICAN BIBLE SOCIETY.

President—Hon. Elias Boudinot, LL. D. of New-Jersey.

Vice-Presidents—Hon. John Jay, Esq. of New-York; Matthew Clarkson, Esq. of New-York; Hon. Daniel D. Tompkins, Vice-President of the United States; His Excellency De Witt Clinton, Governor of the State of New-York; Hon. Smith Thompson, Secretary of the Navy of the United States; Hon. John Langdon, of New-Hampshire; Hon. Caleb Strong, of Massachusetts; Hon. John Cotton Smith, of Connecticut; Hon. Andrew Kirkpatrick, Chief Justice of the State of New-Jersey; Hon. William Tilghman, Chief Justice of the State of Pennsylvania; His Excellency Charles Goldsborough, Governor of Maryland; Hon. Daniel Murray, of Maryland; Joseph Nourse, Esq. Register of the Treasury of the United States; Hon. John Quincy Adams, Secretary of State of the United States; Francis S. Key, Esq. District of Columbia; Hon. Bushrod Washington, of Virginia, Judge of the Supreme Court of the U. States; Hon. Chs. Cotesworth Pinckney, of Charleston, S. C.; His Excellency Thomas Worthington, of Ohio; John Bolton, Esq. of Georgia; Felix Grundy, Esq. of Tennessee.

Secretaries—Rev. John M. Mason, D. D. Secretary for Foreign Correspondence; Rev. James Milnor, Secretary for Domestic Correspondence; Mr. John Pintard, Recording Secretary.

Treasurer.—William W. Woolsey, Esq.

Agent and Accountant.—Mr. John Nilckie.

CONNECTICUT BIBLE SOCIETY.

Extracts of the tenth Report of the Connecticut Bible Society.

THE duty of those to whom "are committed the oracles of God," to communicate them to others, is too evident to be questioned. That those who have professed to receive the Scriptures as the word of God, and the

guide to eternal life, should ever have neglected this duty, future ages will wonder. Happily, multitudes, in every part of the christian world, are beginning, in this respect, a course of action consistent with their profession. They are uniting in a public and solemn practical testimony to the divine authority, and inestimable value of their religion. *Zion, that bringeth good tidings, is lifting up her voice with strength, and saying to the nations, Behold your God.*

In performing this duty, the Connecticut Bible Society has considered itself primarily bound to supply with the word of life, destitute families, within this State. By its charities during ten years, the number of these, it is believed, has been considerably diminished. It is obvious, however, that nothing but perseverance in "the labor of love," which has been commenced, can prevent their being multiplied. Families are continually formed, which, by reason of scanty resources, together with spiritual indifference, fail of procuring for themselves the word of God. Their present and eternal welfare, and that of their connexions in relative and social life, demand of us a supply, in this most important particular, of their need. Should the occasion for this branch of our charity cease, truly might we say of our little community, in regard to its means of light and life, *Who is like unto thee, O people, favored of the Lord.*

The greater amount of charity from this Society has, however, been communicated to other parts of our country. From the new settlements, and indeed, from districts which have long been settled, the call for Bibles has been loud and affecting. Many of these on the South, West and North, from New Orleans to Montreal, have received from you the Scriptures of truth.—Here is a wide field for continued and increased exertion. In connexion with the vast country, now within our national limits, which lies more remote, it presents a territory of more than two millions of square miles. Over this the tide of population is spreading with unparalleled rapidity. Happy would it be, were divinely appointed means of virtue to follow at no very distant interval. But were our hopes of this to be supported only by a review of past exertions, they would be compelled to give way to most appalling apprehensions. Without a system of

charitable operations, more liberal than any which has been hitherto adopted, it is demonstrable that millions who now inhabit, and tens of millions who are probably destined to inhabit, many sections of our country, must pass their probation without the light of life. Humanity, the love of country, and above all, the love of Christ, demand that, to the extent of our abilities, we diffuse over the prodigious mass the savour of heavenly truth.

At the date of the last Report, May 1, 1818, there were on hand 376 Bibles. Since that time, the Agent has purchased 2199, making 2575. During the year, 362 have been delivered to subscribers; 400 to agents, for subscribers and others; 18 to the Connecticut asylum for the deaf and dumb; 12 to Sunday schools; 12 to an African School in Middletown; 6 to the School for Heathen youth in Cornwall; 10 to a Cotton Factory in Coventry; and 297 to ministers and other persons for distribution in various parts of the state, making 1117 distributed in Connecticut: 611 have been sent out of the state, viz. 25 to Williamstown Female Charitable Society; 20 to Dartmouth, Mass.; 226 to sundry places in Vermont; and 340 to different parts of the state of New-York. 847 now remain on hand, which, it is expected, will soon be called for to supply Sabbath Schools. 50 Testaments have also been purchased, and 47 distributed. The whole number of Bibles distributed since the establishment of the Society, is 22962—and of Testaments, 247.

The Officers of the Society, are—

The Hon. John Cotton Smith, President.

Rev. Samuel Nott, Franklin; Rev. Samuel Merwin, New-Haven; Rev. Lyman Beecher, Litchfield; John Hall, Esq. Ellington, Vice-Presidents.

Henry Hudson, Hartford, Secretary.

Joseph Rogers, Hartford, Treasurer.

Samuel Pitkin, Esq. East-Hartford; Rev. Abel Flint, Hartford; Rev. Henry A. Rowland, Windsor; Rev. Calvin Chapin, Wethersfield; Rev. Samuel Goodrich, Berlin; Rev. Noah Porter, Farmington; Rev. Joab Brace, Wethersfield; Daniel Wadsworth, Esq. Hartford; Rev. Joel Hawes, Hartford, Directing Committee.

Rev. Abel Flint, Hartford, General Agent for purchasing and distributing Bibles, to whom applications for Bibles are to be made.

Agents have been appointed in most of the towns in the State, for soliciting and receiving subscriptions and donations. Those Agents are requested to make their returns either to the Treasurer, at Hartford, or to *Julius Deming*, Esq. Litchfield; *Guy Richards*, Esq. New-London; or *Charles Sherman*, New-Haven, as may be most convenient. These gentlemen are appointed Agents of deposit, and will be furnished with Bibles from time to time, to supply all who may apply to them for their annual dues, as members of the Society, upon being duly certified that payments have been made, entitling the applicants to Bibles. To them also, applications may be made for Bibles, for gratuitous distribution.

BRITISH AND FOREIGN BIBLE SOCIETY.

Fifteenth Anniversary.

From an English Newspaper.

The regular anniversary meeting of *The British and Foreign Bible Society*, was held in Freemason's Hall, London. There were two thousand persons present. At 12 o'clock, the Right Hon. Lord Teignmouth took the chair, when the Report was read. It detailed the progress of the Bible Societies in the different countries on the continent, and in the Indies, &c.; stated the number of Bibles issued at cost and reduced prices, from the 31st March, 1818, to the same period in 1819, was 123,247 Bibles, and 136,734 Testaments; making in the whole, 260,031 copies, being an increase beyond the issues of the preceding year of 65,930 Bibles and Testaments; making, with those issued at the expense of this Society, from various presses upon the continent, a total of more than two millions three hundred thousand. Professor Kieffier from Paris, presented himself to the meeting and, through the medium of an able address, which was read by the Rev. D. Wilson, informed the meeting, that the government of France had promised their utmost support to the Bible Societies in that country. It is then stated, that 9000 copies of the New-Testament, printed in the Turkish language, from the royal press in France, had been sent to Turkey. (Loud applause.) Three of those Testaments, which were exceedingly well printed and bound, and bearing the Royal

Arms of France, were then presented to the meeting, by the Professor, who, aided by the advice of Baron Sylvestre de Sacy, had inspected the edition. The Duke of Gloucester then moved the thanks of the meeting to the Chairman, who made a suitable reply. The meeting shortly after broke up.

Extracts from the Journal of the Mission at Brainerd.

Jan. 1, 1819.—The old king, and one of the principal chiefs from the southern part of the nation, came to visit the school. They arrived just at evening. On winter evenings, our children are collected in one room, where they are exercised in spelling, answering questions, singing, &c. When the old king saw the children assembled this evening, he was greatly delighted, and shook hands with them most affectionately. He appeared much pleased during the first exercises, (though he does not understand English) but when they began the singing, he could not refrain from tears; though evidently endeavoring to repress his feelings, as if ashamed to weep. The furrows of his war-worn cheeks were plentifully watered, and his handkerchief almost constantly applied to dry them. He spoke to the children affectionately, as did also the accompanying chief.

2.—The king and chief visited the school. After the children had passed through their various exercises, the king addressed them in a grave and affectionate manner, sitting. The chief then arose, and spoke, as it appeared to us, in a most eloquent and persuasive manner, for some time. By his gestures, we supposed he was talking to the children about getting an education—then dispersing through the nation—doing great good through life, and thus meeting together above to receive a reward. The children listened with great attention, and most of them were considerably affected. From them we afterwards learned, that our conjectures, respecting the subjects of the discourse, were correct; that the chief told them the missionaries must be good men, or they would not be willing to do so much for them without pay; that we knew more than the Indians did; and they must listen to our instructions, keep steady at the school, and be obedient, until they had learned

all that we wished them to learn; and that when they went away from school, they must remember and follow the good way they had learned here;—if they did so, they would do much good to their people while they lived, and when they died they would go above and be happy.

After the chief had concluded, the king again addressed the children a few minutes, and requested that they might all come round and shake hands with him, which they did. Both the king and chief, then expressed their warmest thanks for the good we were doing to their nation; said they should think much of us, and of the school; and would tell their people, every where, that it was very good to send their children here, where they would learn good things, &c.

8. The clothing prepared for our dear children, and forwarded last July, by the pious females of Philadelphia and Lansingburgh, arrived this day. These clothes have been kept back until the nakedness of many of our precious charge, prepared us to feel the importance and value of the gift. Had we received them sooner, we should doubtless have been less thankful for them. O, could those dear sisters know how much good they have done to us, to the children, and to the cause of Christ here, they would feel themselves a thousand times paid for their labor of love. It is not merely assisting us in our labors and cares; it is not merely clothing the naked and relieving the distressed; *but it is in fact, preaching Christ*; and that in a manner suited to engage the attention, and interest the feelings of the rudest savage. He beholds his child, the object of his warmest affections, comfortably clad. And who has done this? A person whose situation precludes the possibility of his expecting, or receiving any return from his beneficiary. And what has moved him to do this? His religion. He is a christian. It requires no metaphysical reasoning, no refined logic to bring the mind to the conclusion, that religion must be good. We think christians generally, are not aware of the value of their charities, in sending the gospel to the heathen, considered simply as recommending the true religion, and gaining the attention of the untaught by this act of benevolence. Every dollar given to supply the mission fund,

may be considered, not merely as going to support missions, but itself becoming a missionary: silently, but forcibly, declaring the religion of the gospel, as a religion of benevolence; and therefore, from that God, who "is kind to the evil and the unthankful."

Sabbath, 24. There has been so much uniformity in our Sabbath day congregations at Brainerd, for some time past, that we have nothing new worthy of particular notice. They still continue much the same. While there is reason to hope, that some are edified every day, there is reason to fear that others are hardening more and more. They attend with decency; hear as if they assented to all as true, and yet remain, like many thoughtless hearers in old congregations, unawakened and unconcerned. But, through the power of divine grace, some appear to hear in a different manner. We hope for several, who have not yet publicly confessed Christ, that they do indeed receive the truth in love.

A slave, belonging to one of the old religious men, as their adherents call them, says he should be willing to travel twice as far as at present, for the privilege of such meetings; though he now has to walk ten miles over a very rough and high mountain, and to return the same day. This man and his wife, of whom also we have hopes, appear much grieved that their master is about to remove with them to the Arkansaw, because they think they shall no more hear preaching. He was greatly rejoiced to-day, when we told him it was possible that God would send missionaries there.

A Cherokee man, who does not know his age, thinks he is about 25, but who, apparently, is not quite so old, offered himself as a scholar. He spoke English, and his countenance indicated a mind capable of improvement; but having the dress and dirty appearance of the most uncultivated part of the tribe, and withal a mind and body so many years under the influence of these habits of savage life, we were sorry to hear him say any thing about entering the school. But after hearing his story, which was somewhat interesting, we thought best to take him on trial. He says he was born, and has always lived, near the white people on the borders of Carolina;

that when he was small he went to school a short time, learned his letters, and to spell a little. After he left school, he studied his spelling-book, at times, until it was worn out; that he had ever since, a desire to learn to read, but being too poor to support himself at school, and having worn out his book, he had given up the hope of getting learning, and nearly forgotten what he once knew. Being at Knoxville last Christmas, he saw brother Hall, and, for the first time, heard of this school. He there determined he would come, and try to enter the school as soon as he could. He said he was never before in this part of the nation and had been seven days coming. He readily agreed to our terms of entering and continuing in the school; but said he had no way to obtain clothes but by selling his gun—that being all the property he had in the world. He had tried to sell this on the road, but could find no one who had money to pay for it. We had often heard the people in that part of the nation, from which he said he came, were the most ignorant and uncultivated of any in the whole tribe, and knew not but he was sent here to obtain light, and be the instrument of carrying it back to that corner. His willingness to part with his gun, an article so dear to the Indian, we considered a favorable omen. We agreed to take his gun, and pay him in clothes as he should want them. With this he was highly pleased; stripped off his dirty rags, and we clothed him from the box lately sent from Philadelphia. He says his name is John Arch.

31. Previous to the administration of the Lord's Supper, brother Reece offered for baptism an infant, and three other children, who, till lately have lived with their mother, a woman not now considered as his wife; he having parted from her, and left the children with her, before his conversion. When separations of this kind take place, which are frequent among this people, the mother is considered as having the sole right to the children; but if she please, she can relinquish this right to the father. Since this brother has found the Saviour, he has been very desirous to recover his children again, that he may train them up in the way they should go. A part of them he obtained, and offered in baptism some time since. Two of the three oldest

offered in baptism at this time, he has lately obtained from their mother, and taken into his family as his own. The oldest of them, the mother will not yet consent to deliver up entirely; but she has agreed, that this daughter shall be educated in the mission family and school. We therefore thought she might be admitted to baptism.

With these four children, we also baptised Lydia Lowry, aged about sixteen. She had been in the school about twelve months, and became a hopeful subject of divine grace last summer. For several months she has been under particular instruction, as a candidate for baptism. Her whole deportment since the apparent change, has been such as to give increasing evidence that it is real and saving. She will now be considered as a candidate for full communion in all the ordinances and privileges of the church of God.

A Cherokee woman, supposed to be about 70 years of age, (the same mentioned in the report of the visiting committee last June, as a hopeful convert,) this day put herself under our care, for special instruction as a candidate for the holy ordinance of baptism.

The wilderness and solitary place is glad for them, and the desert blossoms as the rose. O how precious are the privileges we enjoy here in this wilderness. We would not change our place and our employment, for any thing short of that eternal rest, which God has prepared for those that love him.

After baptism was administered to the above-mentioned persons, the professed followers of Christ, consisting of black, red, and white, surrounded the table of one common Lord, and found "a feast of fat things." This day completes twelve months since the first new converts were added to this church; and it now contains 11 adult members, and 24 baptised children, beside the mission family. "The Lord hath done great things for us, whereof we are glad."

Feb. 11.—Received a letter, said to be written at the request, and in behalf, of all the people of the district called Battle Creek, requesting us to send them a schoolmaster to teach their children. This district lies on and near the Tennessee, on its north side, about 40 miles below Brainerd.

12. Agreeably to previous appointment, this day was observed as a day

of fasting, humiliation and prayer, with a particular reference to the state of this people, and their delegation to the General Government. It was a wet day, and some of the church members did not attend. We believe they were detained by sickness. We think all who did attend, experienced seasonable refreshment from the presence of the Lord, and found it a good day.

The family being assembled at the usual hour of prayer in the morning, the duty, nature, and design of fasting, were explained and inculcated, and the manner in which a fast day ought to be kept plainly stated. Orders had been previously given that no cooking should be done, until towards evening; all labour of the workmen was suspended, and the children who did not choose to keep a fast strictly, were permitted to take a piece of such food as had been before prepared. Some of the children abstained entirely; others took a piece. A special meeting for prayer was commenced soon after family prayer closed, and the children permitted, but not required, to attend.—During prayer meeting, which continued till about ten o'clock, we were joined by some of the church members, who came to spend the day with us.—From ten, to one, the time was spent in conference with these brethren, except a short season allotted to secret prayer. At one o'clock public service was attended. The time appeared short, and it was indeed a good day to our souls, and we hope beneficial to others.

“Wait on the Lord, ye trembling saints,
And keep your courage up;
He'll raise your spirit when it faints,
And far exceed your hope.”

Having opportunity this evening to send directly to Battle Creek, and fearing the natives would not well understand us, if we attempted to describe particular circumstances, we sent them a short friendly letter, and told them they might expect a visit from one of us, within two or three weeks; and we would then consult with them concerning what was to be done respecting their school.

March 23.—Catharine Brown's father brought her again, and committed her to our care, till her education should be completed, intending to remove with the remainder of his family to the Arkansaw, immediately on his

return. She can assign no external cause for this change in her father's mind and conduct concerning her; but ascribes it to the special providence of God, and in answer to fervent believing prayer. The time for their departure drew near, and she felt, that it would not be for the best that she should go; and that God could change the minds of her parents and make them willing to leave her. That their minds might be thus changed was the subject of her prayer. She had a confidence, particularly one evening, that the Lord would grant her request, and she rose from her knees with a degree of assurance, that she should be sent back to Brainerd. Returning to the house, and entering the room where her father and mother were sitting by themselves, he addressed her to the following effect. “We know you feel very bad about leaving the missionaries, and going with us to Arkansaw. We have been talking about it: we pity you, and have concluded that you may go back.”

How unsearchable are the ways of God! We thought it a very afflicting providence that this lamb should be snatched from the fold of Christ, to go, as we thought, where she would be exposed to be devoured by wolves; and were ready to say in our hearts, not so, when her father required her to go with him. But in this very way, God has given her an opportunity to set an example of filial obedience, by submitting to the authority of a father in the most painful requisition, and of manifesting her love to the Saviour, in her willingness to forsake all for him; and, at the same time, has granted her the object of her pious and fervent desire.

April 12.—Brother Hicks, having a few days since returned from the seat of government, made us a visit. This brother, as might be expected, is much engaged for the instruction of his people. While an entire change of country was thought of, as a measure they might be pressed to adopt, his spirit was often greatly borne down with discouragement; but since they have succeeded in having part of their country guarantied to them anew, and so many Christian people are engaged for their instruction, that hope, which was almost expiring, is raised to confident expectation. His heart is overflowing with joy, gratitude, and praise to God, whom he is ever ready to acknowledge

as the "Giver of every good and perfect gift."

In addition to the design of introducing pious school-masters, to the exclusion of all irreligious and immoral men of that profession, he is much engaged to introduce pious mechanics, such as blacksmiths, tanners, wheelwrights, &c. Men of this description, well acquainted with their business, on being recommended to the chiefs by some missionary society, in which they have confidence, might be admitted under circumstances very favourable. The absolute necessity of blacksmiths in particular, has induced them to permit some of this trade to come in, who are much more expert at the whisky bottle than the anvil, and who seldom or never speak of the true God and Saviour without profaning his name. These, brother Hicks says, are a public nuisance; but, unless they can obtain better men in their places, they cannot clear the country of them, for the people must have blacksmiths.—Almost all the men of influence in the nation, perhaps we might say all, are pressing the people to attend more to agriculture, assuring them that this is the only way they can live and keep their country. As this business increases, there will be a necessity of increasing the number of mechanics, particularly blacksmiths. Brother Hicks hopes their friends, who are doing so much for them by sending religious teachers, will be made acquainted with their want of mechanics, and send them help of this kind also.

May 20.—Father Hoyt returned from Knoxville. On his return he visited the agent, Col. Meigs, whom he found more than ever engaged for the instruction of the natives.

The agent had received instructions to pay the balance of one account for expense in building, so far as it had been rendered; and he did not doubt that other accounts for necessary expense in building, either in addition to the present establishment, or for a local school, would be allowed when presented; but, did not think his instructions authorized him to put up more buildings, without first consulting the Secretary of War. He advised, however, that if, on visiting the people in Etowee, we should think it best to commence building immediately for a school there, that we proceed without delay, stating to him our reasons for so

doing. These reasons he would transmit to the Secretary, with the expectation that he should be directed to pay the expense.

27. The President, accompanied by Gen. Gaines and lady, stopped to visit the School. We had expected the President would call, as he passed, but supposed we should hear of his approach, in time to make a little preparation, and to meet and escort him in; but so silent was his approach, that we had no information of his having left Georgia, till he was announced as at the door. In thus taking us by surprise he had an opportunity of seeing us in our every day dress, and observing how the concerns of the family and school were managed when we were alone; and perhaps it was best, on the whole, that he should have this view of us. If we had endeavoured to appear a little better than usual, we might only have made it worse.

He looked at the buildings and farms, visited the school, and asked questions in the most unaffected and familiar manner, and was pleased to express his approbation of the plan of instruction, particularly that the children were taken into the family, taught to work, &c. He thought this the best, and perhaps the only, way to civilize and christianize the Indians, and assured us he was well pleased with the conduct and improvement of the children.

We had just put up, and were about finishing, a log cabin, for the use of the girls. He said that such buildings were not good enough, and advised that we put another kind of building in the place of this; that we make it a good two story house, with brick or stone chimney, &c. and that it be done at the public expense. He also observed, that after this was done, it might, perhaps, be thought best to build another of the same description for the boys, but we could do this first. Giving us a letter directed to the Agent, he observed, "I have written to him to pay the balance of your account, for what you have expended on these buildings, and also to defray the expense of the house you are now about to build. Make a good house, having due regard to economy."

28.—The President left us this morning after breakfast. Before his departure, he, in the kindest manner, requested father Hoyt to write to him unofficially, from time to time, and give

him a free and particular statement of the concerns of the mission and of our wants.

We feel ourselves under great obligations of gratitude to the Supreme Giver of all good, and to the Chief Magistrate of our nation, for this friendly visit.

June 7.—The Rev. Messrs. Job P. Vinal, and Epaphras Chapman, licentiates on an exploring mission under the direction of the United Foreign Mission Society, called on us. They are instructed to perform an exploring tour among the Indians on the western side of the Mississippi, chiefly between the Racoon and Red rivers, with a view to ascertain whether a mission can be introduced among them, and to select the most suitable spot for commencing the operations. They are restricted to no tribe and are expected to bring back information which will govern the ultimate decision of the Society respecting the spot where to begin, but are to bear in mind that the Society have their eye particularly on the Cherokees upon the Arkansaw, and have voted to attempt a mission there.

8. Mr. Isaac Fisk and Dr. William W. Pride, on their way to join the brethren at Elliot, arrived in good health.

Sabbath 13.—Brother Vinal preached. Our aged Cherokee sister, Anna McDonald, having given satisfactory evidence of her knowledge to discern the Lord's body, and of her faith to feed upon him, was admitted to full communion. The sacrament of the Lord's supper was then administered to 23 communicants, all members of this church, except the few visiting brethren. Brother Chapman lectured at evening. We have great cause to bless our God and Saviour for this precious season.

In regular church meeting two of our scholars, viz. Mary Burns, aged about 16, and Nancy Melton, aged about 15, offered themselves, and were examined and received as candidates for baptism.

17. Our dear brethren, Vinal and Chapman left us to pursue their long journey to the west. Our communion has been sweet, and parting painful.—May the God of Israel go with them, and make their way prosperous.

ARD HOYT, D. S. BUTRICK,
MOODY HALL, WM. CHAMBERLAIN.

F 3

The following extracts from the 'Mission of the United Brethren in Livonia,' is taken from the Christian Observer, for May, 1819.

A friend has communicated to us the following pleasing circumstances respecting the state of the Moravian Settlements in Livonia. His materials were derived from the Superintendent of the Brethren's Societies in Livonia, with whom he met at the Synod of their Church held last summer at Herrnhut in Saxony. We shall communicate his facts as far as possible in his own words.

As long since as eighty years, it appears that several noblemen and clergymen requested the Church of the United Brethren, to send instructors of youth among the Lettonians and Esthonians, who were deplorably deficient in religious knowledge. Agreeably to this request several of the Brethren were sent, and were received by the Lutheran clergymen at Cremen, and by Lady Hallart on her estate of Wollmarsh, who provided for their maintenance, and gave them a habitation, with a view to their beginning an institution for training young men, who in future might become useful as schoolmasters in the country. In 1739, the ecclesiastical court of the empire sanctioned this institution, and encouraged young men to be sent to it; in consequence of which, the number of pupils soon amounted to seventy. Their parents visited them frequently, and were present at the catechetical exercises.—By this means, under God's blessing, not only the original intention of educating schoolmasters was attained, but a desire for religious knowledge began to be very generally felt, and soon spread into different parts of the country.

Other Brethren were by urgent solicitation sent also to other places, to undertake the spiritual care of those persons who had been awakened to a serious concern for their salvation.—Some of these brethren were students by profession, who were usually employed as tutors in noblemen's families; others were mechanics, who were stationed as schoolmasters in the country, or carried on their trade, making use of the intervals of leisure for instructing the Lettonians and Esthonians in the principles of the Gospel. Several manufactures, till then unknown in Li-

vonias, were by this means introduced. But, more especially, the *spiritual* labours of the Brethren were blessed to the natives of the country. In many districts, every parish, and in many parishes, almost every family, became seriously impressed with a sense of religion, and met in all directions to praise and bless God for his inestimable mercies. A striking change took place in the moral deportment of these persons. Complaints of the declining sale of brandy became universal, and many ale-houses could not be maintained. Gluttony and drunkenness at weddings and christenings, which had before been common, were laid aside, and the time was spent in useful conversation, with singing and praying.—This state of things continued till the year 1744, when some individuals indisposed towards the Brethren, for the sake of the religion which they professed and exemplified, prevailed by false accusations against them, so that they were prohibited holding any intercourse with the natives. Some, as Hoelkhof, Kruegelstein, and others, were imprisoned; others were banished the country; and the Lettonians and Esthonians were no longer allowed to meet for social edification. Having however, once enjoyed the benefits of religious communion, they could not forbear to continue their meetings secretly, and at night. This they frequently did in the forests, though their masters often inflicted corporal punishment on them for the practice. Still they painfully felt the want of that instruction and care, which they had enjoyed by means of their former instructors. Their gratitude was therefore very great, when, after a period of twenty years, the late Empress Catherine permitted the Moravians, in 1761, again to settle in the Russian empire. Some of the Brethren accordingly re-entered Livonia, and the hopes which they had formed were not disappointed. Another still more glorious day began to dawn; a spiritual vineyard was planted, in which many thousand trees of righteousness have since flourished and produced fruit, part of which has been already gathered into the heavenly garner, and part remains to mellow and mature for the harvest.—Enemies were, however, not wanting, who endeavoured to obstruct the spiritual labours of the Brethren; but the government and magistrates were

pleased to declare themselves in favour of these religious associations. This was remarkably the case in the year 1781, when Superintendent Schwahn, in the island of Oesel, produced a complaint to the Government at Riga, relative to the abode of a Moravian Emissary in that island. He received the following reply from Government, dated January 23, 1781.

“Whereas, her Imperial Majesty has most graciously granted to the Moravian Brethren liberty to reside in the empire, and to exercise religious worship; and, whereas, the Right Reverend Superintendent can notice no case, in which the Moravian Emissary and his religious meetings have disturbed the political or ecclesiastical constitution of the province, or attempted to interrupt domestic tranquility; no complaint can be received against the said Emissary, and those with whom he associates, while they keep the peace, and make no attempt against the laws and regulations of the country.”

The Moravians have continued to witness much fruit from their labours, particularly in and near Seswegen, Pebalg, in the district of Wenden, &c. Similar revivals of religion have taken place in the neighbourhood of Reval, near Hapsal, &c. The number of Lettonians, who are united with the Brethren, amounts to 10,000; and of Esthonians, to 22,000. The number of German Brethren, who superintend these exertions, which are now chiefly carried on by means of native assistants, is at present only ten. These German Brethren receive from a fund, established by their Church, the annual sum of 50 dollars; more than which the fund does not allow. For the rest, they must earn their own maintenance, unless they have private property.—With this view they have established seminaries in three places. At Balgsee, in Courland, they have a seminary for educating schoolmasters; at Lindheim, in Livonia, an institution for educating Lettonian boys; and at Neuwelke, two schools for girls, one for Germans of lower stations, who are trained for domestic purposes, and one for daughters of persons of higher rank. But, amidst these occupations, they never lose sight of the principal purpose of their residence in this country; namely, the establishment of the Lettonians and Esthonians in the principles of the Chris-

tian Faith, by frequent prayer and meditation on the Word of God, by earnestly inculcating love to the Saviour of the world, and by enforcing the duty of conscientiously regulating their life and proceedings agreeably to his precepts. They uniformly and zealously endeavor to induce those Lettonians and Esthonians who request a union with their societies, to continue faithful parishioners, diligently to frequent the public services in the Lutheran Church, and privately to meditate on the truths which are there taught, in order that they may believe with the heart, and become what their name implies, 'Evangelical Christians.' They particularly assist them by private instruction, and inspect their meetings so as to prevent disorders. They also make it a principal object of their attention to see that parents educate their children in 'the nurture and admonition of the Lord.' The success of their labours has been universally acknowledged by the Provincial Governments, and they have eminently enjoyed the protection and favour of men in power.

It having been established as a principle, to accept of no money from the poor natives who are in a state of vassalage, and the fund for the maintenance of the Brethren allowing no adequate livelihood even for the small number who are stationed there, we are grieved to find that the increase of labourers in this vineyard, which appears to be so highly desirable, is at present impracticable. Their *missionary* fund cannot be made available for this purpose, being appropriated exclusively to missions among *the heathen*.

To shew the prevailing opinion in the neighbourhood respecting these Associations which the Brethren have established, the following simple fact may be noticed.

Two peasants on an estate, who were connected with the Brethren, had been guilty of a misdemeanor to the lord of their manor. The latter sent for two native assistants, and asked them, What he should do with the culprits? They declared, that they had deserved the punishment usual in similar cases.—But he replied, "I know a more effectual punishment for them: exclude them for some time from your Society." The Brethren could assure him, that this had been done already.

The associated Lettonians and Esthonians take a very active share in the

success of Bible Societies. At Whitsuntide, 1817, an Auxiliary Bible Society for a few parishes was established by the Brethren. On the first day, above 200 members entered their names, and their number soon increased to 1000, mostly Lettonian peasants. After having been in existence for only half a year, this Society was enabled, on the centenary of the Reformation, to make a gratuitous distribution of 400 New Testaments, partly to the poor in general, and partly to such children, as had made the best proficiency in reading. This distribution was made solemnly at church. Immediately after a little boy came, with earnest entreaties, to be received into the school, that *he* also might learn to read, and might likewise obtain the same valuable gift.

The political situation of these nations has been much improved of late years by wise laws: no proprietor can now act arbitrarily towards them; three peasants on each estate constituting a court to decide in every criminal case. "We acknowledge," say the Brethren who are stationed there, "with sincere gratitude, the grant of our beloved monarch, dated October 27, 1817, which not only has secured many privileges to our persons, but given an additional sanction to that work of God to which we have devoted ourselves. We pray God, that he would long preserve our good Emperor, for the happiness of his subjects, and be his exceeding great reward! and that he would give us grace, to attend to our calling in humility and with redoubled activity, and to be faithful fellow-workers with God and Christ in his Kingdom of Grace upon earth."

LONDON MISSIONARY SOCIETY.

The Treasurer stated that there had been an increase of contributions during the past year, amounting to £1154, 9s. 4d. which was highly gratifying, as it showed that the friends of the institution had, in some degree, risen above those circumstances, which in some preceding years, tended to depress the spirit of exertion; it showed also their disposition to keep pace in their efforts with the increasing demands on our funds.

He next observed that the expenditure of the past year had exceeded that

of the former, by the serious sum of £5,366, 1s. 3d.

Dr. Bogue then addressed the assembly to the following effect:—‘Is there one in this assembly who has not heard, with delight, the Report that has now been read? This is the twenty-fourth Report that has been made of our proceedings; and it is pleasing to think that every year it becomes more and more interesting: I imagine it will be acknowledged that that of the present year is the most interesting that has been read.

Our Missionaries have been, according to the Report, spreading the Gospel, shall I say, among three classes of men in Society. Some of our brethren have employed their labours among men of the rudest state. The Apostle Paul speaks of Barbarians, but his Barbarians were civilized men in comparison of the natives of South Africa, and of the South Sea Islands. But in those rudest parts of the world, among the most uncivilized portion of human nature, who but with delight must consider the amazing progress of Christianity? How astonishing, and beyond the expectation of any one, that there should be found among those idolaters a disposition to quit their ancient idolatry and to receive the Gospel. Near a hundred places of worship have been built at Otaheite and Eimeo, and worship has been regularly established in them on the Lord’s Day: the Scriptures are read and prayer is offered up to God: where there are missionaries, the Gospel is preached; meetings for religious conversation are held; and family prayer is a common practice. Does this reprove the head of any family here present? Surely the person must blush for shame to think there is no prayer to God in his family, when these rude idolaters in the South Seas have the worship of God established in theirs!

W. WILBERFORCE, ESQ.

When I read your Report of what has taken place at Otaheite, that there your missionaries after a long course of dark and barren desolation, had at length been blessed with the full radiance of the Sun of glory; I cannot but congratulate you all, on having been instrumental in the production of such effects, while I join with you in grateful acknowledgments to that Being who has crowned your

labours with this extraordinary success.

When we consider the effects of your exertions in countries of whose wisdom, and tenderness, and humanity, some have told us, yes, and even their *innocence*, (I remember the very word to be used respecting the Hindoos,) when we know that among these people the most abominable practices prevailed; that there, even the tenderest feelings of nature were violated—that the evil spirit, the god of this world, had, as it were, achieved a victory over the tenderest instincts of our nature, that there be brought parents to destroy their children, and children their parents—blessed be God, I say, for the success of your efforts in such countries. The horrid practice of the destruction of infants by their parents has prevailed so long and so extensively, that it has been called by Mr. Gibbon, the incorrigible vice of all antiquity. It was a *classical* vice, Sir, but we are classics of a higher order.

In India itself there begins to be an improvement. The bones already begin to exhibit signs of life and motion: we now hear of it with the hearing of the ear, and we doubt not but there also, God will bless us with an abundant harvest. Sure I am, that our progress has already been greater than we could possibly expect; and we must be struck with the manner in which it appears to be proceeding: for whereas the objection here universally was, that there was extreme danger in our venturing so much as to touch the religion of the natives of India—it seems, as if to give the lie to all such falsehoods as these, it pleased Almighty God to make them the instruments of their own conversion: and they are actually coming forward themselves, and requesting instruction by means of the numerous schools which are established. It is delightful, sir, and I am sure it is an exercise to which we are prompted by every sense of duty, to mark the workings of Providence, and observe how faith and prayer are answered by different means, according to the different circumstances in which men are placed. And, sir, if all other objections against our being forward, and eager to communicate to those who are sitting in darkness, this marvellous and wonderful light are found insufficient; how much less should

that bigotted attachment to sects and parties prevent our uniting together for that common purpose. I feel a satisfaction, as it were, in publicly trampling upon it. Sir, I will not conceal here, I should be ashamed if I could do it, that I am, on principle, a conscientious member of the church of England. I believe it is a benefit to this country that it should subsist, and to our dissenting friends as well as ourselves—but, sir, shall I then be retarded in attempting to promulgate the knowledge of our common Saviour, by any idea that I will not unite with a Dissenter? There is something so shocking, so monstrous, something that indicates such an unacquaintance with the real principles of true christianity, that I am ashamed such a feeling should have place in any heart. Sir, I confess for my part, that however, these distinctions and little inclosures may be necessary for us while we are at home, that I feel a sort of sacred pleasure in rising to an elevation where I am above them all, I am sure I get nearer to heaven, when I rise in this way above those petty distinctions, and rejoice to believe that the time will come when they will be no longer, but when God will be all in all; and our blessed Saviour himself be honoured and praised, without any of those little distinctions of denomination which we know in this lower world. But I am detaining you: (*hear, hear.*) I only say that I most gladly second the motion that has been just made.

Sir, they well know that they never can be employed in a manner more grateful to God, or more useful to their fellow creatures. And I do congratulate you, in having the honour of presiding at such a Meeting as the present: and I know of no joy in this world, that can exceed what you must feel on witnessing the success of the exertions of your society. It is a joy, inferior indeed in degree, but not different in nature, to that you will feel when joy itself shall be changed into glory: when Christians shall meet from all parts of the world in one common convention to praise their Mediator and Redeemer.

SULTAN KATTE-GHERI.

AN Edinburgh paper states, that, agreeably to intimation, the Sultan

Katte Gheri, from the Crimea, addressed a numerous and highly respectable Meeting in the new Church. This illustrious and interesting stranger, came to Britain under the patronage of the Emperor Alexander, for the purpose of appealing to British benevolence, in behalf of his native country, which lies buried in all the darkness and delusion of Mohammedanism. His credentials were laid before the Scotch (formerly the Edinburgh) Missionary Society; the only institution which has hitherto directed its energies against the errors of the false Prophet. This Society has, in consequence, engaged to further the designs of the Sultan, as far as possible; and, with this view, to send under his superintendence, four Missionaries to the Crimea, and to assist in the formation of Seminaries for the instruction of that country. Full details of these patriotic plans were communicated to the meeting, by the Sultan in a manner the most interesting; and a pathetic appeal was made to the generosity of all, to assist in their execution. There was a charm in his address, of which every countenance present bespoke the feeling; and from which hopes are entertained of the success of his cause. It was afterwards moved by the Rev. Mr. Steel, that the meeting cordially approve of the Sultan's communications and designs; and that a committee be appointed to consider the best means of obtaining assistance here for carrying these designs into effect. This motion was seconded by Dr. Wardlaw, who addressed the meeting in a strain of the purest and most touching eloquence, on behalf of the Mission. The meeting was closed with prayer by the Rev. Dr. Gilchrist.

CHARITABLE SOCIETY OF WINDHAM COUNTY.

A consise statement of the foundation and progress of "*The Charitable Society of Windham County*," communicated in compliance with a resolve of the society at their late annual meeting.

A Society, of the above denomination, was organized at Pomfret, Dec. 17th, 1818, by a number of gentlemen, who assembled for that purpose, as delegates from their respective branch societies. Rev. Eliphalet Lyman, of

Woodstock, preached on the occasion, from Mark, 16, 15. The society is composed of branches; which branches consist of those members who reside in a particular parish, or town, or such other limits as are found convenient. The branches "have liberty to be represented in all meetings of the society, by a delegation of one for every five members of each branch respectively." Any person, who signs the Constitution, and pays annually a sum not less than one dollar, is a member of the society: and any person, paying ten dollars at one time, becomes a life-member. The members are allowed to designate the object, or objects, to which they wish to have their money appropriated.

The object of this society is to aid any, or all, of those benevolent institutions, in our country, which are calculated to promote the cause of Christ. The first annual meeting of the society was holden at Westminster on the 1st Tuesday of June, 1819.

The following branches were represented, namely, Woodstock, Pomfret, Brooklyn, Westminster, and Thomson. A sermon was delivered by Rev. James Porter, from Joshua, 13, 1.—The officers chosen for the year ensuing, were, Rev. Eliphalet Lyman, President, Joseph Scarborough, Esq. Mr. Smith Wilkinson, and Rev. Erastus Larned, Vice-Presidents, Rev. James Porter, Secretary, John H. Payson, Esq. Treasurer, Rev. Messrs. Daniel Dow, and Samuel Backus, Deac. John Barstow, Capt. Moses Clark, and Deac. Job Williams, Directing Committee. The next annual meeting of the Society, will be held at Brooklyn, on the 1st Tuesday of June, 1820, at 2 o'clock, P. M.

At the time of the late annual meeting of this Society, there were nearly two hundred dollars in the treasury. This sum is devoted to a variety of objects, such as Foreign Missions, Domestic Missions, Humane Bible Society, Connecticut Bible Society, Yale College Education Society, Connecticut Asylum for the Deaf and Dumb, &c. &c. This Society is yet in its infancy, and cannot boast of great things. It is to be hoped, however, that, under the fostering care of heaven, its operations will be greatly enlarged and increased, by the formation of branch Societies in all parts of the county, and

by the increasing exertions and patronage of its present supporters.

JAMES PORTER, *Secretary.*

The following is from the "Friend of Peace," conducted by the Rev. Noah Worcester, D. D.

PEACE SOCIETIES IN GREAT BRITAIN.

Since the last number of the Friend of Peace we have received one copy of the Herald of Peace for March and one for April. From these it is evident that the good work prospers. Besides a Peace Association in Glasgow, the Society for the Promotion of Permanent and Universal Peace had eight Auxiliaries in different parts of the kingdom, and forty correspondents, who act as Agents for the Society.—The monthly receipts of the Committee for eight months are given in the Herald, amounting in the whole to £200, 13s. sterling. The Editors of several newspapers have taken an interest in the objects of Peace Societies and are lending their aid. Speaking of the Herald of Peace the Editor of the Plymouth and Dock Telegraph says—

"When we reflect on the wide wasting ravages of the late protracted wars with France and other countries, on the miseries they have inflicted both on governments and individuals, on the chasms opened in countless families, by the cannon, the musket, and the sword, on the feuds and heart-burnings which even now rankle in too many vindictive bosoms, but, above all, on the unnatural appetite generated for glory, which counting as nothing the tears of the orphan, the agony of the widow, the bloody sacrifice of human victims, riots in carnage, and delights in desolation, all for the bubble fame, or a glittering cross of trivial value, we are constrained to applaud the spirit which has dictated such a publication."

REVIVALS OF RELIGION.

Several of the churches in York District, S. C. have been favoured with a 'time of refreshing from the presence of the Lord.' Very considerable additions have been made to the churches in Salem, Bethesda, Fishing Creek, Beersheba and Olney.

A revival of religion exists at Utica, New-York.

As the fruits of a revival in Marshfield, Mass. thirty three have been ad-

ded to the Baptist, twenty to the Methodist, and four to the Congregational church.

Ordinations and Installations.

August, 25th. The Rev. WILLIAM B. SPRAGUE, was ordained pastor of the first church in West-Springfield, Mass. as colleague with the Rev. Dr. Lathrop.—Sermon by the Rev. Dr.

Flint, of Hartford. Dr. Lathrop was ordained, August 25th, 1756.

August 25th. The Rev. DAVID D. FIELD, was installed pastor of the church in Stockbridge, Mass.

Dedication.

July 4th. The Presbyterian Church in New-Orleans, was dedicated to the

service of God.—Sermon by the Rev. Mr. Larned.

Obituary.

DIED at Killingly, July 12th, WILLIAM DANIELSON, A. M.—He was the son of Gen. James Danielson, of that town, and was born January 20, 1790.

With an unblemished character, even in youth Mr. Danielson pursued a course of preparatory studies, and afterwards resided four years in Yale College, maintaining a character for industry, sobriety, and good proficiency. He was graduated in September 1811, at which time he shared in the first honours of his class.

From the time of his first leaving college, Mr. Danielson entertained doubts respecting the expediency of his studying any literary profession. To these doubts, two causes probably contributed: his health was never firm, and he was constitutionally timid and retiring.

After teaching an academy for some time, in Goshen, N. Y. he returned to his father's, and spent a number of months, directing his attention to a variety of objects, though pursuing no course of professional studies with a view to practice.

During his residence under his paternal roof, he entered into solemn covenant with God, and His church. This was in January, 1813. He had

for two or three years, at times, entertained a hope that he had been renewed by the grace of God. He maintained his christian character unblemished, and was a bright ornament to the doctrine of God his Saviour.

Having been previously elected tutor by the corporation of Yale College, he entered on the duties of this office in the fall of the year 1814. He was much attached to New-Haven, and particularly to the institution, in which he had become a "man of letters, and a man of worth." Here he continued until September, 1817. As a tutor, he gave satisfaction to his greatly beloved and respected patron, the late venerable president Dwight, to the other members of the faculty, and to those who were committed to his instruction.

Having now wholly abandoned the idea of a literary profession, on leaving New-Haven, he gave himself to the pursuit of agriculture, being favourably situated for that employment, and deeming it the one most conducive to his health. The cultivation of the soil now became with him, not only a pursuit, but a science to which he applied himself with system and success.

But soon, even here, his prospects

were clouded. Early the last spring he was affected with pain and pressure in his head and eyes, which greatly impaired his sight. He was after this, unable to read, and frequently with difficulty, recognized the countenances of his most intimate acquaintance.

This loss of sight, together with universal debility, produced at times, some depression of spirits, and as he expressed it, he thought he must be "contented to drag out life in darkness." Still, however, strong hopes were entertained that he might speedily regain his bodily health, and that with health his eyesight would return. In this state he continued through the spring and summer, and no more serious event than that of blindness was apprehended till a short time before his death. About four days previous to this event, his complaints seemed to increase upon him more rapidly, and he sunk into a lethargic state, very nearly resembling that of an apoplexy. His ideas for the most part, were, as might be expected, much confused. He was, however, able to answer questions regularly till Sabbath evening, when nature became too much exhausted to admit of motion or speech; respiration, however, continued till four o'clock on Monday morning, when "he fell asleep."

Although the best evidence of a truly happy death, is a godly life, yet it is a consolation to surviving friends, if the departing soul, standing on the isthmus between time and eternity, can look back and tell of heavenly foretastes, and glorious prospects; if in that trying moment it can exhibit the triumphs of faith. This consolation is in the present instance enjoyed, notwithstanding the cloud that hung over the departing saint. He had lucid intervals when he prayed fervently—spoke of the glorious views which he had had of the divine perfections—ex-

pressed his hope in the Saviour, and manifested entire resignation to the will of God. Had he been able to converse more freely, it would have been gratifying. That he was able to say so much, is a subject of thankfulness.

By the particular desire of the minister of the place, the Rev. Mr. Larned of Canterbury, preached at the funeral, from Rev. xiv. 13. "And I heard a voice from heaven saying unto me write, blessed are the dead which die in the Lord from henceforth, yea saith the spirit, that they may rest from their labours, and their works do follow them." A numerous concourse of sympathising friends paid the last tribute of respect to the deceased.

By this event a father and mother in the decline of life, with several brothers and sisters, together with numerous relatives and acquaintance, are deeply afflicted; society is deprived of one on whom hung many hopes, and the church with which Mr. Danielson was connected of one of its useful members; but the Lord hath done it, and though mysterious, it is right.

In view of this mournful event we are emphatically taught, the vanity of the most flattering earthly prospects, and this solemn providence exhorts all, but especially the young, to be ready, *for in such an hour as they think not the son of man cometh.*

DIED, at Bath, Richmond County, Georgia, on Friday the 6th instant, the Rev. EBENEZER B. CALDWELL, lately of Massachusetts, Pastor of the Congregational Church, and Rector of the Academy at Waynesborough, Burke County.—Mr. Caldwell "had retired from Waynesborough during the summer months, and while at Bath was attacked by the typhus fever, which, in the course of twenty days, terminated a life, devoted to the service of the Redeemer's Church."

Answers to Correspondents.

O. D.; Observator; Thelos; A Connecticut Clergyman; S. L. M.; R. T.; Z. O. A.; T. L.; and several communications without signatures, have been received, and are under consideration.